

Kasson's Rebuff by Cleveland

Delayed Co-operation by Nations

**THE  
ANNALS OF IOWA**

ESTABLISHED 1863

Third Series

Vol. XXVIII, No. 4

APRIL, 1947

PUBLISHED QUARTERLY BY THE  
IOWA STATE DEPARTMENT OF HISTORY  
AND ARCHIVES  
DES MOINES, IOWA

# The Iowa State Department of History and Archives

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## THE ANNALS OF IOWA

In the more than half a century THE ANNALS OF IOWA has been published, it has been a repository for, and made available to the people generally, a vast amount of interesting and accurate data on the history of the State that otherwise would not have been accessible. The securing of material, and editing and supervising its publication, is a part of the immediate task of carrying on the work of the Department in harmony with its well established traditions.

The Editor welcomes for publication the contribution of the reminiscences, the writings, the biographies, observations and studies of those familiar with Iowa people and with important and significant events and movements in the state's history.

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A MAGAZINE OF HISTORY

ESTABLISHED 1863

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THE ANNALS OF IOWA is issued in January, April, July and October at Des Moines. Subscription Price \$1.00 Per Year; Three Years, \$2.50 When Paid in Advance; Single Copies \$.25.

All communications concerning contributed articles or subscriptions should be addressed to the Editor.

Entered as second class matter July 8, 1920, at the post office at Des Moines, Iowa, under the Act of August 24, 1912.



# ANNALS OF IOWA

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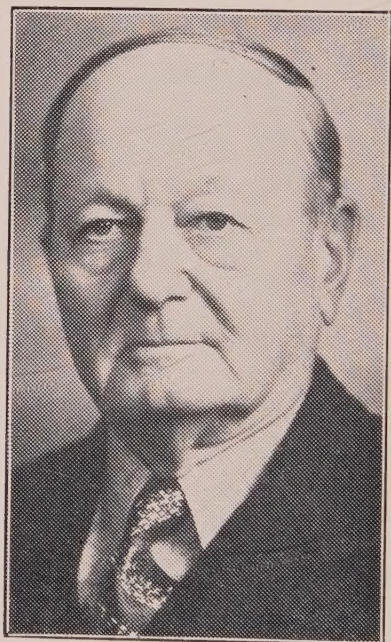
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ORA WILLIAMS

EDITOR OF THE ANNALS OF IOWA  
1939—1947

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ESTABLISHED 1863

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DES MOINES, APRIL, 1947

THIRD SERIES

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## ORA WILLIAMS—AN APPRECIATION

By EMORY H. ENGLISH

It is a most satisfying event when a man can retire voluntarily, gracefully and with an acknowledged record of official accomplishment, rectitude, integrity and personal honor, his years of unselfish work praised by those whom he served, unalloyed by reservations of any sort. It has been so with Ora Williams, in his retirement at the turn of the year, as Curator of the Iowa Historical department, whose letter of resignation to the Board of Trustees appears upon another page.

With this issue of THE ANNALS the responsibilities of Mr. Williams, who has been its editor for eight years, pass to another. The material for the January issue of the publication was prepared and in the hands of the printer last November. The articles to appear in the April number had been selected by him prior to his retirement in December; so this final number of Volume XXVIII is just as much the product of his planning as previous issues when he was still here.

The long and notable career which Mr. Williams experienced mostly in Iowa, both as a newspaper man and a public official, is worthy of more than passing note as he lays aside his duties to enjoy the contentment of retirement, though expecting to continue his literary work. Life has never been dull for Ora Williams—and it is not now, for he continues alive, alert and active.

Without detracting in any way from the brilliant and timely work he has performed as a historian, and in other



equally important departmental achievements, unquestionably his natural forte has been that of a writer. As such he easily excelled any other living Iowan. Articles without number, some bearing evidence of his authorship, and oftentimes not, have graced the pages of *THE ANNALS*. Fortunately there is in its editorial and literary portfolio many articles, yet unpublished, which were written by him and filed for use at some later date. Because of the ripeness of his own personal experiences and first-hand acquaintance with Iowa men and events during the past seventy years, the usual laborious research of historical authorities, in which other writers must necessarily indulge in the preparation of historical data, with him was needless, and for the most part without point. His writings were always sane, steady, clear and lucid—never sensational nor unreliable. So often he has said, and truly, that the real job of a newspaperman is that of “ever seeking information and becoming a liaison man between the few who do things and the many who want to know about everything.” As a news-gatherer he held the respect of men of letters, the confidence of public personages, and the good will of his fellow man.

While Mr. Williams came to the position of vantage as Curator of the Iowa Historical department and editor of *THE ANNALS* late in his career as a public servant, for many decades as a newspaper man he was close to these activities as a confidant and advisor of his predecessors. When, through the wisdom of the legislature, the department was established and the scope of its responsibilities determined upon more than a half century ago, he was actually at the elbow of the founder, and constantly thereafter assisted in its development and growth.

Retirement of this industrious man from official duties and responsibilities, therefore marks the close of the active career of one of the state's ablest and best known authorities in the field of Iowa history, though many unfinished tasks have been marked out by himself for at-



tention in a more leisurely way. His unflagging zeal in securing and preserving for posterity important Iowa records and data has marked all the years of his service.

Not as a writer and a historian only is Mr. Williams pre-eminent and entitled to credit for competency. Besides editing numerous books, pamphlets and bulletins of history and biography, including the volumes of *THE ANNALS*, he has been in demand as a speaker upon a wide range of subjects. Also, during the period of his service as Curator he directed the complete reorganization and cataloging of the state archives division, placing this vast reserve of official records in accessible condition. Likewise, largely through his foresight and efforts, and under his direction, data and exhibits for the history of World War II, and the listings of Iowa activities and casualties therein, have been secured, assembled and filed; the state museum enlarged, and countless accessions received, over 7,000 Kodachrome slides of Iowa flora and fauna obtained by staff photographers and made available to the schools of the state; specimens of the wild life of this region prepared and mounted, supplementing the fine museum displays already in the institution; also the writings, addresses, documents and correspondence of eminent Iowans received in trust for future generations, supplying unrecorded chapters in the state's history.

In the meantime he has carried on the routine office work that the position of Curator involves—engaging in interviews and conferences; attending to correspondence; answering departmental inquiries; supplying data for the press; supervising the cataloging and filing of documents and manuscripts; certifying copies of records; accumulating, indexing and filing archival material; maintaining contact with the legislature, and various boards, commissions, departments and officials of the state; preparing official reports; and doing the miscellaneous minutiae that such an exacting position requires.

As just one instance of the current value of his services to the state, it may be recorded now that but for his resourceful, persistent, and effective efforts in writing and

urging the adoption of resolutions by at least two state legislatures, and arousing state officials, the press and the public, the movement to properly celebrate the centennial of Iowa's statehood would have languished, or been carried through in some perfunctory or less notable manner than it actually was during the months of 1946 under the able leadership of the Centennial Committee finally appointed.

This quiet, amiable, unobtrusive man has accomplished so much and served so well that the state is actually puzzled to find a successor qualified to carry forward his work in the wide range of activities covered. The sense of loss experienced by the members of his staff has been marked and his guidance and counsel missed. In the fullness of years, although still keen in his perceptions and mental alertness, Ora Williams, in his accustomed determined way, chose to retire from official service and be relieved of its exacting responsibilities. Bidding friends and co-workers au revoir, accompanied by two stalwart grandsons, he drove to Decatur, Georgia, a suburb of Atlanta, to reside in a milder climate with daughters and other loved members of his family, who for many years have not been residents of Iowa. May comfort and contentment attend his remaining years, the summers of some of which he may spend in Iowa.

He can reflect with lasting satisfaction that his service to his state through the long years in varied capacities has been of continuing value. With almost matchless sagacity, tact, wisdom, ability and personal charm, Ora Williams endeared himself to the people of Iowa. His kindly spirit will long hover over and about the institution of which he was the head, and the state house that so long had been the scene of his worthy endeavors.



# IOWA AND THE LEAGUE OF NATIONS

By CHARLES ROLLIN KEYES<sup>1</sup>

In these closing days of the great European war<sup>2</sup> and the speedy humiliation of the German nation, the question of a league of nations will again become a burning topic throughout the world. In this connection it is meet that attention should be directed to the circumstance that once upon a time our fellow Iowan, the late John A. Kasson, then U. S. Minister to Germany, once devised a working plan for such a league which received the sanction of all civilized countries of the earth, except France and the United States. The United States and France refused to become signatories to the compact. Had we but signed it the present upheaval in Europe would have been made impossible.

In a diary of William II, published not so very long ago, dated in exile at Doorn, in Holland, and appearing in the newspapers in March, 1921, the late Ex-Kaiser takes upon himself full credit for proposing some years previously a league of nations, for maintaining the peace of the world. However, that may be, the Kaiser's league was not the first organization of the kind. More than three hundred years ago Henry IV of France and Elizabeth of England formulated a league for the peace of Europe. In our own time an American minister devised a covenant for a league of nations which received the adhesion of no less than thirteen Great Powers. This was at the Congo Conference in 1884. It may possibly have been inspired by Teutonic mind, but a New World Saxon mind executed

<sup>1</sup>Charles Rollin Keyes, of Des Moines, died May 18, 1942. This article which he had prepared for publication some time before, was handed to the *THE ANNALS* Editor just as Mr. Keyes was leaving for Arizona, where he died soon after. His conclusions perhaps were not out of harmony with thinking prevalent at that time, though strangely dissimilar with subsequent developments. Professor Keyes was engaged in the preparation of other articles, especially relating to the work of John A. Kasson, to whom he had been attracted while a college student, when the great American diplomat was delivering a course of lectures at John Hopkins university on diplomacy. This article is particularly valuable, as well as having interest, because of its including Mr. Kasson's superb presentation of the merits of the rejected Congo Conference treaty.

<sup>2</sup>Reference is to an anticipated early ending of World War II, although it continued several years after the death of Mr. Keyes.



it. Be that as it may, it was long before the late Ex-Kaiser came upon the political stage.

To our United States the Congo Conference of 1884-5 was the most momentous event that had transpired since the Declaration of Independence. For the first time in the first century of her existence America deliberately abandoned her time-honored foreign policy and meddled with European political affairs. It was our very first step into world politics. For with world politics the conference certainly was highly charged.

Called together by special invitation and under the presidency of Bismarck, fifteen nations took part in the international conclave. By it the destinies of the Dark Continent were to be settled for all time. Finding in our American Minister Plenipotentiary at Berlin a strong admirer of everything Teutonic and a willing supporter of German aggrandizement outside of the New World, our country's representative was easily inveigled into favoring a radical departure from its life-long traditions and its resolution not to partake of forbidden fruits.

If the African Conference was a special creation of the Iron Chancellor to forestall England and France in their colonization projects, and to guard against American commercial aggression, it was also portentous of great consequences the world-wide bearings of which not even the master minds of Europe had the foresight to grasp. Out of that conference grew principles of international arbitration, the germ of a practical League of Nations, and the birth of a new World Power such as Germany never anticipated even for herself. The Arbiter of Europe put our Iowan in the forefront of *Weltpolitik*.

Representatives of our Government to the Congo Conference were John A. Kasson, of Iowa, then U. S. Minister Plenipotentiary to Germany, and special commissioner, General Henry S. Sanford, of Florida. A more antithetical pair would be hard to find. A subtle, suave, silent

and discreet minister was Mr. Kasson, with a turn for precise, almost pedantic delivery of his thoughts, and a fine talent at once for eliciting a secret, or baffling an interviewer; a man of refined and cultured presence, too, with an aristocratic tincture of French, or Huguenot, descent about him; but a man also of rather delicate health, which compelled him to live very carefully, and to be circumspect in the choice of his boon companions—a very great contrast to his big, bluff, almost blustering colleague.

### FIRST AGREEMENT BY BIG POWERS

At the Congo Conference, be it remembered, was the first general agreement recorded in history among powerful, independent, and alien nationalities looking to the adjustment of all future differences by the peaceful intervention of third parties. It was our Kasson who originated, proposed, and obtained the adoption of this proposition. This was the first foundation-stone of that League of Nations for enforcing universal peace that was the basis of settlement of the great World war, thirty years afterwards. Many years ahead of his time was our Iowan with a practical plan for international arbitration.

It seems strange that such a pretentious scheme should be made so simple, and, having been formulated, should originate so far from the sea, on the broad prairies, in the very heart of the continent. Yet that state comes into world prominence mainly through the labors of an illustrious group of thinkers to whom civilization is as deeply indebted for certain broad views and far-reaching generalizations which in spirit and expression recall the wide expanse and clear atmosphere in which they worked, where the sun courses its path unbroken from verge to verge of the world, and where nightly myriad stars give impulse to the thoughts of men.

Mighty consequences for good or for evil often result from what appears at the time to be trivial occurrences in the evolution of nations. These, then, seem to be of

such small importance that they pass almost unnoticed, and those manipulating affairs have no control over them. Yet one path leads to empire, and the other to extinction. In view of the later developments and the peace policies of the World war these earliest considerations on international arbitration bear careful analysis.

In the general amelioration of war possibilities which characterized the nineteenth century, the government of the United States, by its judicial course, its diplomacy, and its naval policy leads the way. There is, however, a further advance in international civilization for which our Republic has attempted to blaze the path through a dense and dark forest of difficulties. It is to establish a method by which differences between nations, which the usual diplomatic agencies fail to adjust, may be honorably settled without resorting to brute force. In this effort it was the good fortune of our fellow Iowan to take first decisive steps of real advancement. When Mr. Kasson once was conversing with the noble-minded Frederick of Germany and alluded to his brilliant experiences in three wars, the latter quietly responded that he hoped he would never see another battle. Perhaps his aggressive son later became of much the same mind.

It was Mr. Kasson's conviction, from his survey of modern history, and his familiarity with existing conditions of international relations, that a practical scheme of arbitration could not include all nations, or all the subjects of contention between nations. A World war had not yet been fought. However, here is a summary of his main thoughts on this topic, so far as they are preserved.

#### CLEVELAND DISCERNED THE CONSEQUENCES

The treaty signed at the conclusion of the Congo Conference required on part of the United States the ratification by the Senate. Were it not in the closing days of the Harrison administration that might have been done quickly. In the meanwhile the opposition party came into



power and the matter had to lie over for a new congress. The one man in America to see the momentous consequences of the African covenant, to clearly discern the fundamental departure from time-honored policies of our government, and to envision our initial plunge into European politics, was President Cleveland. In a message to the Senate he pointed out the grave consequences of such a step and recommended that such an agreement be not sanctioned.

Kasson was our first great imperialist. His European experiences brought him into direct contact with the grandeur of the theme. Congo was first step in a bitter contest which was soon to be waged between our two political parties. It was the casting off of the nation's swaddling clothes. It was the initial advance in our inevitable career of national expansion. The Spanish war was made easy. On that fateful day our destiny was fixed for our ready entrance into the World war. Our emergence therefrom as the First World Power was merely a necessary consequence.

The outcome of the Congo Conference was really a great diplomatic triumph for Germany. Its results were far beyond the fondest hopes of the Iron Chancellor. The latter had worked through an American minister and won. Checkmated in colonial expansion were both England and France. That these nations should so quickly try to undo the accomplishments of the conference by playing upon the fears of the new American administration is not strange. Urging rejection of the agreement by the United States senate was easy, and best corresponded to American traditions. Secretary Bayard evidently fell before his own fancied patriotism.

Small wonder was it that even the astute Cleveland should be made to view with alarm such radicalism as would change our foreign policies.

Mr. Kasson could not help taking exception to the President's reflections upon his then recent achievement,

which he naturally regarded as his *chef d'oeuvre*, an accomplished effort of the ages. In a public statement conspicuous for its calm dignity, sound logic, and legal perspicacity Mr. Kasson answered the President's objections. It was, indeed, a masterly defense.

### KASSON'S MASTERLY PRESENTATION

The main features of the reply appeared in the newspapers and in the *North American Review*, for February, 1886. The more extended original notes in manuscript substantially as Mr. Kasson wrote, were as follows:

The conditions under which commerce should be conducted with central Africa for all future time, and the securities to be afforded to the persons and institutions of Christian civilization established there were deemed by fourteen foremost nations of the earth to be of sufficient importance to justify an international consultation on the subject. The resolutions of this assembly were believed by thirteen governments to be so useful as to merit approval. It seems that our government, or rather its executive officer, holds them of so little importance as not to deserve the consideration of the American senate. So it appears from the following extract from the President's message:

The action taken by this government last year in being the first to recognize the flag of the International Association of the Congo has been followed by formal recognition of the new nationality which succeeds to its sovereign powers.

The conference of delegates of the principal commercial nations was held in Berlin last winter to discuss methods whereby the Congo basin might be kept open to the world's trade. Delegates attended on behalf of the United States on the understanding that their part should be merely deliberative, without imparting to the results any binding character, so far as the United States was concerned. This reserve was due to the indisposition of this government to share in any disposal, by the international congress of jurisdictional question, in remote foreign territories. The results of the conference were embodied in a formal act of the nature of an international convention, which laid down certain obligations purporting to be binding upon the signatories, subject to ratification within one year. Notwithstanding the reservation under which the delegates of the United States attended, their signatures were attached to the general act in the same manner as those of the plenipotentiaries of other governments, thus making the United States appear, without reserve, or qualification, as signatories to a joint international engagement imposing on the signers the conservation of the territorial integrity of distant regions where we have no established interests or control.

The government does not, however, regard its reservation of liberty of action in the premises as at all impaired; and holding

that no engagement to share in the obligation of enforcing neutrality in the remote valley of the Congo would be an alliance whose responsibilities we are not in a position to assume, I abstain from asking the sanction of the Senate to that general act.

The correspondence will be laid before you, and the instructive and interesting report of the agent sent by this Government to the Congo country, and his recommendations for the establishment of commercial agencies on the African coast are also submitted for your consideration.

Are these official observations justified? Or, has the President been ill-advised, and his message been made the vehicle of wholly erroneous statements?

A slight inquiry by the Secretary of State into diplomatic law, or into the text of the document, would have assured him that his implication that the United States delegates had surpassed their instructions in certifying by their signatures the final acts of the conference was wholly gratuitous. That signature did not make the United States appear as signatories "without reserve or qualification". Not only was the reserve and qualification . . . . that the whole was subject to approval by the Home Government . . . . contained in the acceptance of the invitation itself, but it was embodied in the text of the final act which, provides that it shall only take effect for each power when that power shall have ratified it. (*Il entrera en vigueur pour chaque Puissance a partir de la date ou elle l'aura ratifie.*) Even without this express reserve, by general diplomatic usage the conclusion of an international conference can never be binding on governments until ratified. Their signatures gave it no "binding character". It is to be regretted that the President has thus seemed to ignore both the text of the document, and international usage.

More important questions relate to the conclusions themselves, of the conference, and their importance to American interests, present and future. The President admits the need of regulated relations with that region, by submitting recommendations for commercial agencies there, and by having formally recognized its principal nationality, although it occupies only about one-third of the country affected. With this nation, as with nearly all the rest of the region, we have no diplomatic, or consular, arrangements or securities, unless those adopted by the conference are accepted. Certainly, then, it is worth while the trouble to inquire what the delegates of so many nations did actually recommend for the common interest of all in their future relations with one-third of a great continent.

#### SOLE PURPOSE OF PROMOTING PEACE

A meeting of the principal governments of the world for the sole purpose of promoting the peace of nations, the interests of international commerce, and the progress of Christian civilization is an



event so unusual that it deserves more than superficial attention. History records many such meetings of powers in order to restrain or ratify war-like aggressions, to regulate the balance of continental power, to define political jurisdiction, or to divide the fruits of conquest. In late years, however, and at the primary invitation of the United States, they have repeatedly assembled for the regulation of postal communications between themselves, and for an agreement on scientific questions. Once they did meet to capitalize and apportion the payment of the Scheldt dues, which were a burden upon international commerce, and in the issue of which our government participated. An examination of the record of the Berlin Conference of 1884, will show a meeting on a still higher plane, suggested by the discoveries of an American citizen, and by the political action of the United States in recognizing a new-born state.

Within the two last decades travellers had forced their way up the Nile, and from Mazambique westward until the great lakes of central Africa and the thickly populated country around them had been discovered and partially explored, and a great river found whose destination and commercial utility were unknown. To the task of solving this doubt an American devoted himself with rare sagacity, intrepidity, and pluck. Undeterred by savage nature and more savage man, he, during nine hundred and ninety-nine days, traversed a continent which had been dark during all historic ages, and displayed a flag of the newest great nation of time to the most unknown people of the earth. From a line less than one hundred miles from the eastern coast of Africa, until he saw the rise and fall of the Atlantic tides in the Lower Congo, Stanley saw neither fortress, nor flag of any civilized nation, save that of the United States, which he carried along the arterial water-course of a region inhabited by a people estimated at more than forty millions in number.

Thus was opened up a vast field for operations of Christianity, of civilization, and of commerce. The American government claimed nothing from the right of discovery. The enlightened king of the Belgians, mourning the loss of an only heir to his throne, resolved to dedicate a royal fortune to the founding of a free and progressive state in the newly discovered center of a populous continent. Routes were opened, stations established, officers appointed, and the work begun. The first appeal for recognition and for moral support was naturally and justly made to the government whose flag was first carried across the region. The president and the senate responded favorably to the appeal and recognized the occupation as lawful, being founded on treaties having the consent of the native authority, and promising equal and just treatment to all American interests.

European, as well as American, commercial interests were involved. European consent was needed. Europe embraced all the colonizing powers. Two of them were already pushing forward their colonial claims to this region. Both of these governments had, for generations, adopted the policy of colonial monopolies, excluding other commercial nations from access to their colonies except on terms of great inequality. Should this region fall under such control, not only the trade and influence of the country which claimed its discovery, but of all other non-occupying governments, would be practically excluded from its benefits.

All these nations had a common interest in establishing there the liberty and equality of trade, and in the contribution of civilizing influences. The missionaries of the United States churches were there. Some American manufacturers were making their way there. Six millions of the African races now in America might yet contribute a useful emigration in aid of its civilization.

We were already the principal consumers of one of its chief products. In much less time than our own Mississippi valley was opened up and settled after discovery we might expect the opening of a profitable trade with the Congo valley and the lake region of central Africa, if we could have free access to it from the east and west. The first steps are always doubtful, sluggish, expensive. Later, modern nations march with rapidity and security. How should the United States and other non-possessory nations obtain their equal rights of intercourse with this vast region? How should they be treated among its present and future rival occupants? And how should it be known which colonial power really and rightfully controlled the oceanic gate-ways to this region?

These comprehensive international questions presented themselves to the far-seeing mind of Germany's great statesman—not only Germany's but the world's foremost living statesman. They must be settled before indefinite claims had crystallized into rights of unquestioned possession and before the old regime of colonial exclusiveness should be established, never to be uprooted. France was already pushing her colonial adventures to the northern bank of the Congo. Portugal was claiming the south bank and indefinitely eastward, claiming, indeed, both banks, by right, or prior discovery, of only the mouth of this great river. Other European powers were founding establishments and interests there.

#### FREEDOM OF CONGO BASIN PROPOSED

The German chancellor decided to invite a Conference of the commercial nations to consider the questions of: First, liberty of trade in the Congo basin; second, freedom of navigation on the Congo and Niger rivers on the basis of that established on the Danube and

other international streams; and, third, what formalities should be observed in order to future effective occupations of territory on the African coasts.

In connection with the Government of the French Republic, invitations were issued to and accepted by twelve national governments which with inviting powers constituted a conference of fourteen nations in which the minor countries, like Denmark and Holland, had a voice and veto equal to that of the Great Powers. All questions of forms of government and of territorial right or jurisdiction were excluded from the consideration of the Conference. No dynastic question could be considered.

The only non-commercial question before them, if indeed this were not also one, was that which affected the governments intending hereafter to occupy parts of the African coasts. To them was addressed the inquiry, what will you agree to do to make certain your occupation of any part of the coast? Every government represented was left absolutely free to agree or disagree to the results of the conference.

The United States very wisely participated in its deliberation for the protection of its own commercial interests, present and future, against colonial exclusiveness, and for the promotion of those views which had already induced the president and senate to recognize the first free governments established in central Africa. The assembled delegates naturally divided themselves into two groups: Those whose governments had colonized, or intended to colonize, that region, and would therefore like to control its trade, like France and Portugal; and those who, like the United States, only wished for their people liberty of access and equal rights of trade and the free exercise of their religion and civilizing influences in that newly discovered country.

The only essential differences arose from this conflict of interests, which at one time threatened to be serious. Under the wise guidance of the German delegates, and with the aid of discreet and temperate diplomatists like those representing Italy, England and Belgium, accord was finally established. It would be an agreeable task, and not without public interest, to give a sketch of all the accomplished ambassadors and ministers, representing the civilized world, whose wisdom and moderation contributed to this result. But that description must give place here to the more important definition of their work.

#### THE CONGO CONFERENCE DECLARATIONS

The first of the declarations of the conference relates to the "liberty of commerce in the basin of the Congo, its embouchures,



and neighboring countries, together with certain dispositions connected therewith”.

This declaration constitutes an agreement on the part of all the governments adhering to it that the commerce of each of the nations shall enjoy complete liberty in all of the region drained by the Congo and its affluents, including therewith Lake Tanganyika and its eastern tributaries; also in the Atlantic zone, lying on both sides of the Congo basin proper, between latitude  $2^{\circ} 30'$  south, and the River Loge, prolonging these lines eastward from the Atlantic until they reach the Congo basin; also; in the zone lying eastward of the Congo basin; and situate between the fifth degree of north latitude and the River Zambesi, to the south, and extending to the Indian ocean on the east. But it was expressly understood that the provisions should only apply to the territories of any independent power in this eastward zone (like Zanzibar), after such government should give its assent; and the conference powers agreed to use their influence to obtain this consent.

It was also agreed that all flags, without distinction of nationality, shall have free access to all the shores of the above territories; to all their rivers flowing into the sea; to all the waters of the Congo and its affluents, and to the lakes, and all connecting canals which shall be made, and to all the ports on their borders, with liberty of coasting trade and boating by sea and river. No other taxes should be imposed than as an equivalent for the expenses incurred for the benefit of commerce itself. Every sort of differential treatment of ships and merchandise is prohibited. All kinds of commercial monopoly and exceptional privilege are agreed to be forbidden. Absolute equality among nations is established and their commercial rights are to be the same as those of the possessory government. Strangers shall have the same personal rights as the ellegant for pursuing their professions, for acquiring and transmitting property, both personal and real, and generally shall enjoy the same protection and the same treatment.

Not only do the possessory powers agree to all this; they further pledge themselves to care for the preservation of the native races and for the amelioration of their moral and material condition, and to strive for the suppression of slavery and especially of the slave trade, they pledge themselves to protect and favor, without distinction of nationality or form of worship and all religious, scientific, and charitable enterprises tending to the instruction and civilization of the natives. The possessory powers further guarantee liberty of conscience and religious toleration to natives, and strangers, and citizens, together with the right of all to erect places of worship and to organize missions without any restriction.

To what of all of these provisions does the Secretary of State object? What is there in them that is not wholly acceptable to the American people? Is it not the very substance of the American Constitution extended to the heart of Africa?

The region to be covered by the declaration of the conference contain the great fields from which the odious slave-trade is recruited, and where its horrors continue and its routes are marked by human bones and blood. The governments represented, therefore, recognizing this horrible traffic and the operations by which slaves were furnished for it, as interdicted by the law of nations, on the demand of the British Ambassador, excluded it from the commerce to which liberty was to be secured. Further, on the demand of the American minister, who reminded the conference of six millions of emancipated blacks in the United States, the possessory powers pledged themselves that their territories should afford neither routes of transit for the slave-trade, nor markets for it; and that they would employ all the means in their power to put an end to this commerce and to punish those engaged in it. This was a most important step forward in the progress of humanity.

Does Mr. Bayard object to this second declaration? Is he unwilling to receive this engagement made by the African powers? Do not the American people approve it?

"In order," says the Third declaration of the conference, "to give new guaranty of security to commerce and industry, and by the maintenance of peace to favor the development of civilization in the countries mentioned in the first article, and placed under the regime of commercial liberty, the high signatory parties of the present act and those who shall hereafter adhere to it, engage themselves to respect the neutrality ( . . . *s'engagent a respecter la neutralite*) of the territories depending upon the said countries, including therein the territorial waters, so long as the powers who exercise, or shall exercise, sovereignty or protectorate over these territories, making use of their option to proclaim themselves neutral shall fulfill the duties which belong to neutrality."

#### SECRETARY OF STATE CHALLENGED

This is the precise translation of the declaration on which Mr. Bayard seems to rest the objection of the president to even present the conclusions of the conference to the Senate. In the message he calls it—for there is absolutely nothing else in the whole act of the conference to which the wildest imagination could apply his phrasology—he calls it this: "A joint international engagement imposing on the signers the conservation of the territorial integrity of distant regions where we have no established interests or control."

He further uses, with special referment to the neutrality clause, the following language: "Holding that an engagement to share in the obligation of enforcing neutrality in the remote valley of the Congo would be an alliance whose responsibilities we are not in a position to assume, I abstain from asking the sanction of the Senate to that general act."

The state department should really invoke the forbearing judgment of our countrymen. There are really people enjoying salaries in the state department, who, if sufficient time had been allowed, could have translated the words: *s'engagent a respecter la neutralite*, and an alliance whose responsibility we are not in a position to assume. Surely the secretary of state is not ignorant of the fact that by international law we are always bound to "respect the neutrality" of another independent country which itself performs the duties of a neutral towards us. So far, therefore, as the Congo Free State is concerned the declaration was only a promise by each government for itself to observe the existing law of nations. There were included in this broad zone dedicated to free commerce, colonies or parts of colonies of European powers, where might be many more to come as well as commercial establishments without colonies.

These powers might be at war in Europe on merely European questions. If such alien wars were carried into this part of Africa and among their barbarian subjects, they would revive all savage instincts with the lusts of rapine and slaughter. Thus, in a few months, would be ruined the commercial enterprises, the religious institutions, and the civilizing influences of many years. The American minister reminded the conference of this danger and referred to the bloody massacres in American colonies at the time of the French-English wars preceding the Revolution. France, which already had colonies here, at first objected to any agreement limiting her option to make war from, or carry war into, the colonial regions where the conference had already agreed to the dominant principles of commercial liberty and Christian civilization.

The proposition was finally agreed to in the conditional form above quoted. Even France accepted it as a partial concession to the future peace and good order of this vast barbaric region. Thus each government engaged itself to respect the neutrality of all this region, even while war raged between the possessory powers elsewhere, provided the duties of neutrality were observed in this region itself. Thus came the recognition of a rule of existing law to be applied to an African colony of a belligerent, provided the colony was proclaimed neutral, and should take no part in the war, and it was so applied in the interest of the neutrals themselves,



such as the United States are and are likely to remain. All this could have been learned, and more fully, by a single reading of the protocols. But how should they be read at the state department when even the principal text was not read?

In this spirit of peace and progress, as well is in the line of our own treaty agreements with England, to the encouragement of peace by arbitration, the conference advanced a further step. In another clause of this declaration it is said: "If a power exercising sovereignty or protectorate in these regions of free commercial liberty should be involved in war, the governments agreeing to the resolutions of the conference promise 'their good offices' that the territories of such power, situate in this free zone, may be, with consent of both belligerents, placed for the duration of such war under the regime of neutrality, and considered as belonging to a non-belligerent state; the belligerents may thenceforth renounce the extension of hostilities to these territories, as well as renouncing the use of them as a base for the operation of war."

In case of serious dissension on the subject of, or within, the limits of these free territories, should arise between the powers agreeing to the acts of the conference, these dissentient powers, before appealing to arms, promise to have recourse to the mediation of one or more friendly powers; or may take their option to refer the difference to arbitration.

Where in all these arrangements for the peace and good order of this region does the secretary find "a joint international engagement imposing on the signers the conservation of the territorial integrity of distant regions"? Where does he find "the obligation of enforcing neutrality in the remote valley of the Congo"? Can a secretary of state for foreign affairs find no distinction between a simple promise of a government to respect an existing neutrality and an alliance to enforce neutrality on a warring state?

#### PRESIDENT ACCUSED OF BLUNDERING

The blunder put into the President's mouth is so stupendous as to be incredible to all those who have the original text before them. Thirteen governments of the world will read the misstatements of the message with amazement. In no other country could such an error in so high a document pass without surprise on the part of the people, and regret on the part of the authorities responsible for it. The error is less excusable because the protocols show how many clauses were changed on the suggestion of the American minister, to avoid even appearance of joint liability, or joint guaranty, or any other like obligation on the part of the United States. The obligations of this government is for itself to respect the principle to which it agrees.

I challenge the secretary of state after the closest scrutiny of the act to quote a single clause in the entire text of the general act of the conference, which imposes any obligation whatever on the United States to employ a soldier or a sailor, or to expend a penny, to enforce neutrality, or territorial integrity, or any other condition or action, on any other government or territory whatever. I further invite him to quote a single phrase in that text which creates an alliance with any other government on earth, or against any other nation or territory in the world. Until such article of the text is shown, the American people may well believe that their minister at the conference, whose experience in public affairs has been contemporaneous with that of the secretary of state, and whose fidelity to American principles and traditions of policy is certainly equal to his, has faithfully guarded against these principles and traditions throughout the action of the conference. So marked was the acceptance of the conference of the views presented on the part of the United States that Herr Von Bunsen, reviewing the action of the conference, assigns, after Germany, the first place of influence in the conference to the United States.

The fourth and fifth of the resolutions of the conference establish an agreement that the two greatest commercial rivers of Western Africa, the Niger and the Congo, as well as all artificial waterways, or railroads connecting their waters respectively, shall forever remain open to the navigation and commercial use of all nations, on terms of perfect equality. No embarrassing, or discriminating regulations shall be applied, and other national interests shall have the same liberty and rights on these rivers as those of the possessory powers. No nation may create a monopoly on either river. This navigation is to remain forever free and open to neutral commerce even in time of war.

The secretary must remember numerous negotiations on our part, in the past, in order to secure less complete privileges in other great international rivers, opening from the sea to the interior of continents. Never before have the principles of anti-monopoly been so largely applied and so sweeping, as in the General Act of this conference. Is there nothing of value in these permanent concessions made by England and France on the Niger, where regular lines of steam navigation now exist? And by all the nations on the Congo, also now occupied by steamers? Or, does the secretary think so poorly of the spirit and enterprise of Americans as to believe we shall never more have ships and ocean trade? The late administration looked to an early time when American enterprise should again display the American flag on all Atlantic waters, covering both vessel and cargo with its protection; and they deemed it a duty to prepare the way for the restoration of its prosperity.

Has the present government no such hope; no such desire? Will not the American people gladly accept these concessions, freely made and made forever?

The sixth and last of the conference declarations of policy chiefly concern the possessory powers. It requires them, if they make new occupations on the coast of Africa, to notify the other governments of the fact, that they may be in a position to make reclamation if required. They also recognize the obligation to assume, in such territories occupied by them on the coast, an authority sufficient to make acquired rights respected, as well as the liberty of commerce and of transit where that is stipulated. So far as this interests non-occupying governments it adds a new security for the commerce and enterprise of their people on the coasts of Africa.

Finally, in all the act under review, there is not a clause touching "the conservation of territorial integrity", or "enforcing neutrality". There never was a "jurisdictional question" presented for consideration. The reserve touching the "binding character" of the act was the same on the part of all the governments. None were bound until the reserved ratification was affected. The department of state should have remembered that the same act was signed by Belgium, itself a neutralized state, under protection. It certainly would not, by a possible pledge of war, expose itself to a loss of its neutral advantages.

#### UNANIMOUS ACCEPTANCE OF ACT

The signatures in the act were the same as to the protocols of each of our deliberations, which certified to the several declarations successively adopted. They simply certified the ensemble of the conclusions to which the conference had unanimously come. Different ministers made reserves throughout the conference. All the delegates, however, signed the final instrument, which set forth only the resolutions which were finally unanimously accepted, and this was styled "A General Act".

Had the state department taken the precaution to read the General Act before intimating that the United States minister had, in signing, exceeded his authority, it would have found in the very opening language that the act was a simple certification of the proposition which the delegates "have successively discussed and adopted: *Ont successivement discute et adopte*," the precise recital of the text.

It further certified that they thought it useful to assemble their declarations in one instrument which they styled "The General Act". Every separate declaration had been promptly reported to the American government; not one had been disapproved. A neutrality



proposition going still further had been specially approved by the administration then in office. The form of this act was adopted by the conference instead of the form of the treaty, expressly to meet the objections made to the latter form by the American minister, and in order to obviate all just scruples touching the mere form of the instrument. The conference was expressly notified that we would undertake no joint obligation of any kind. It went further at our request, and provided that powers not signing "adhere to its disposition by a separate act". The General Act was thus certified to be correct by the signatures of the delegates on the 20th of February last, and before the accession to office of the present administration.

With great personal respect for the present secretary of state, I hold it a duty, not only to myself and to the government whose agent I was, but to the truth of history itself, to correct the misinformation touching this international instrument which has found place in so solemn a document as an annual message of a President of the United States.

#### WHAT COULD HAVE BEEN GAINED

There remains only the question, What do we gain by this act of the conference?

We secure freedom and security for our vessels and our commerce in all time and through all progressive developments of same in an area broader than the United States and extending from the Atlantic to the Indian ocean, together with all its interior waters, and over the canals and railroads connecting them. We secure the abolition of all monopolies, private and corporate. This is to continue, whatever the present sovereign jurisdiction, or the changes of governments to come; and whether they be independent states or colonial dependencies, and whether in time of war as well as peace. We secure freedom and equal protection for the persons of of Americans to be traveling or resident there, for the American missionaries, churches, and schools, now or hereafter established, and absolute liberty of commerce and freedom of worship. We gain pledges for the extinction of the hateful slave trade. In a word, we gain everything which we would gain by owning the country, except the expense of governing it. What we gain here by adhering to this act is what elsewhere we have been for a hundred years unable to gain by special negotiations with each individual government, from whose colonial possessions we are, until this day, either excluded or only admitted upon ruinous terms of discrimination.

On the other hand, What do we yield in exchange for this? Neither land, nor soldiers; neither money nor liability to expenditure;

neither jurisdiction nor revenue. We simply agree to recognize in other nations the same rights in central Africa which are conceded to us; and we agree to use our "good offices" with the governments on the eastern coast to obtain their consent to apply the liberal provisions of the act to their territories, in other words, to further our own interests. We further agree to lend our "good offices", *bons offices*, says the text and only that, to persuade a belligerent having possession in this free zone, and with the consent of both belligerents, to adopt neutrality for these possessions during any war. These are the engagements, and the only engagements for action, which we assume towards other governments. But this pledge of our "good offices" is hardly startling enough to shock the timidity of an administration which represents the spirit of the American people.

The only grounds upon which the President is made to rest his objections to the work of the conference do not exist. If they existed the work ought not to be and would not be ratified by the senate. Being non-existent the act should be approved by both President and senate, in justice to the present and future interests of the United States, and in the interests of civilization itself. If too late to adopt it by simple ratification it should be accepted by a separate act, for which specific provision is made.

#### MR. KASSON'S INSPIRING IDEAL

In further extenuation of the desirability of international activities Mr. Kasson goes on to relate, on another occasion, that the idea of extending the judicial system, by which all differences between the nations of earth, and so abolish all the savagery and waste of war, is so captivating by its greatness and beauty that we are indeed sorry to be made sensible of the obstacles in the way of its realization. Obstacles of the most serious nature do exist; and the means for their removal, or for overcoming them, require deliberation more than enthusiasm.

The idea is inspiring, like Constantine's beaming cross in the sky; the means of realization must often be a Constantine's imperial authority, and the discipline and force of his organized armies. That is to say, the Christian governments of our day, however earnest for the preservation of peace, must still be strong enough to enforce and to resist, or some warlike and ambitious power

will strangle our peaceful offspring before its maturity.

It is most fortunate that the close of our century finds the United States, England, and France, three of the most powerful nations of the world, most prominent in civilization, and most competent in war, leading in the consideration of the means for the more constant preservation of peace by some system of arbitration or mediation. If the movement were entrusted to impractical theorists, clamorous against armies and navies, or if it were urged only by weak and unwarlike nations, it would be wholly ineffective. The effort would simply invite the attention of the strong and grasping to their neighbor's weakness. It would be the hornless lamb walking into the herd of lions to remonstrate against their going about with such sharp teeth and cruel claws. The world has not yet reached a point of Christian civilization where a national lamb, without horns, can assure itself of peace anywhere among the lion herd, except inside the lion. Witness Halstein and Hanover, witness Egypt, witness Madagascar, witness South Africa, and Central and Southern Asia, events that have occurred before our eyes.

Americans must still believe the declaration of the Father of our Country, that in order to assure peace we must be prepared for war. A nation resolute for peace must be ready to enforce it. It must merit the eulogium which Mark Twain's hero bestowed upon the mayor of a rough mining town in the Sierra Nevada: "He was a great man for peace, he would have peace, even if he had to fight for it". Europe owes the continuation of its peace during the last twenty-five years to that strongly armed mid-European League which was devised by the great statesman whose policy was named as "Iron and Blood". A mournful burden is this costly preparation for war, but surely not so mournful as the dreadful visitation of war itself.



## ARMAMENTS AND ARMIES TO ASSURE PEACE

In the present conditions of international morality, we must approve the defensive armaments and armies of peace-loving nations, and justify their gallant sailors and their ships of war for the maintenance of the peaceful and the just against the warlike and unjust. Both, in the state of affairs now existing, exercise the useful functions of a strong international police. They can only be abolished when international crime ceases; just as our civic police, with their clubs and pistols, can be disbanded only when the criminals become righteous and peaceful.

There are some professional advocates of peace at all hazards, and at any price, who unhesitatingly ignore history as well as present national conditions. They broadly condemn all wars as acts contrary to the traditions of our religion. They forget that their own liberty to profess and practice their faith, was secured to them by long continuous wars on land and many bloody victories at sea. They should remember that neither the God whom we worship, nor the Christ who gave the later Divine Word to the world condemned the army or the soldier. The former, according to the prophets, raised up armies, and commanded them to war. The latter, instead of rebuking the military service of the Roman centurion, commended him for his faith, and gave him his blessing; and he only commanded the private soldiers to be contented with their wages, and to avoid violence to individuals and false accusations. Instead of assailing military institutions needful in those times as they are in ours, he warned military men against their misuse, and so marked out the proper course of action for us.

Whether this be the true religious view of the military question or not, the paramount and controlling fact remains that it is the view of all the Christian governments with which we have to deal. If we proceed upon the opposite view we shall speak to deaf ears. It is folly to ignore the lessons of history. Hitherto God has wrought

out the conditions of advancement in Christian civilization chiefly by the aid of armies and navies.

Remember the Roman Republic and Empire which opened up military roads and the world for the spread of Christianity; the military dominions of Constantine and Charlemagne by which it was protected; the military establishment of the Reformation, and of the rights of conscience and personal worship, by the heroic fighting of North Germany, and of Holland and England by land and sea. Attest, also, the American Revolution in behalf of liberty; and our great war in the overthrow of slavery; and even the terrifying overthrow of European despotism in church and state by the exploding forces of the French Revolution.

In the evolution and advancement of the soul and mind of man and his civilization we have the correlative illustration of the successive creations and progress of the physical world. As the Almighty in the latter exceptionally employed the volcano, the earthquake, the tornado and the thunderbolt, acting outside the scope of ordinary and peaceful forces, so does He in crises of human progress make use of the violent forces in man to forbid the destruction of human right and to establish justice. When this round earth of ours is completed, earthquake and volcano will cease. When man's development is perfected, armies and navies need exist no more.

Our function, therefore, does not seem to be to encourage a crusade against armies and navies, against soldiers and sailors; it is rather to diminish so far as possible the occasions for employing them in actual war. This is a practical and practicable duty in which we are assured of our accord with the Divine will, and in which we shall have the sympathy of most governments and the respect of all.

In what way can this good and Christian work be most wisely conducted? What is it best to do, and best to avoid doing?

It is decidedly unwise to attempt, in the beginning, to include too many nations in the same convention. Some of them have uncompleted national purposes, partly just, partly unjust, but which can only be accomplished by the free military arm. Russia, whether right or wrong, will have an open port within the Korean or Chinese territory, and an open course to the Mediterranean sea. Austria and Italy and Greece will assert their claims to part of the European territory of Turkey upon the break-up of that empire. France will not relinquish her right to war for the territory recovery of her lost departments nor for her colonial expansion in Africa. Germany will not arbitrate her right to colonial conquests to existing provinces won in her late wars. England will not arbitrate her right to colonial conquests, nor (for the present) her duration of her occupation of Egypt. The United States will not submit to any tribunal their policy initiated by President Monroe.

#### REJECTS IDEA OF UNITED NATIONS

Strong nations are as fond of their freedom of action as in emergencies as is the individual man in his personal relations. There are some nations and more questions which can not, for many years to come, be brought within the scope of international arbitration. We must abandon, as only a lovely dream, of the far future possibility, all idea of a universal system of arbitration, whether universal in respect to nations, or universal in respect to the questions to be submitted to arbitration.

The difficulties, it may almost be said the impossibility, of embracing many nations in the same scheme were made apparent in the Pan-American Conference of 1880, the story of which is well worthy of remembrance in this connection. There were eighteen governments represented in the conference at Washington by accredited delegates. Every one of the eighteen continental and independent American governments was represented, with addition



of the insular Government of Hayti. Only one of the nations was Anglo-Saxon in origin, one was Franco-African, one Portuguese, and fifteen Spanish. Consequently it was necessary to reconcile many different hereditary opinions, political tendencies, and varied intellectual training.

One of the principal questions submitted to the conference was that of a general system of international arbitration embracing the eighteen governments. The project of such a convention was indeed normally adopted by the representatives of fifteen states; but the two most powerful and intelligent states refused their assent to it. They would have approved of the rule of arbitration in the majority of cases, but demanded that questions of independence and of national dignity and honor should be excluded from the compulsion of the act. With that condition they were willing to make mediation before war compulsory for all other cases. The opposing delegates were headstrong, and the project draft was adopted by a majority only, without the sanction of Mexico or Chili.

The second article of this Pan-American Convention made arbitration obligatory for a specific list of differences. The third article made it equally compulsory for all other disputes, saving only by the fourth article, a controversy which a government may regard as imperiling its independence. Thus it was sought to bind the independent action of each sovereignty throughout all the unknown and unknowable conditions of the future, saving only this one right reserved by each to judge whether its independence was endangered.

From a practical statesman's point of view, it is not surprising that only the weaker governments afterward ratified an agreement so reckless of future contingencies. The majority declined all further action upon it. The United States government itself never approved it, nor submitted it to the senate for ratification. In compliance with a vote of the conference our state department transmitted the project to European governments, by whom

it was at once committed to their dusty files, in memoriam, by whom in some cases it was without even acknowledgment of its receipt.

### SEES WORLD ARBITRATION AN ILLUSION

These facts are recited as indicating that all attempts to establish an universal system of arbitration by a single contract including many nations, will be fruitless, and a vain expenditure of labor. Experienced statesmen will have nothing to do with sweeping generalities binding their nations for an unlimited time and unknown future. Nations cannot be brought to such an absolute agreement by large groups. Their interests, hopes, and ambitions are too diverse to be covered by identical provisions. Two nations, only masters of the knowledge of their past, present and probable future relations and disagreements can be expected to provide permanently for submission of their differences to arbitration. Even in that case there is doubt if they will ever agree to submit all differences without reserve. There must be a specific list of those which shall be submitted, not a specific list of those excepted. That was a fundamental mistake in the project of the American conference. Had they limited compulsory submission to certain agreed points, treaties between each of them and the United States might now be in existence.

Nor is it probable that for many years to come governments will see with sufficient clearness the character of the differences likely to arise between them to accept the ideal of a permanent court of arbitration. Among the objections to be offered to that theory is the need, in many cases, of technical knowledge which requires a special selection of arbitrators with reference to the points in dispute; the differing views of law and justice in which the lawyers are trained in the various countries from which members of such a court must be chosen; and the dependence of such judge in several countries upon political direction. Such a tribunal might be more wisely appointed,

at the beginning, for the purpose of preparing a code which should give definiteness and precision to the rules which should govern a court of arbitration. After the ratification of such a code the trial court might be safely established.

Often in the course of the world's weary history have men turned their attention from devastating war to the Christian prophecy of "Peace on Earth, good will to man". Authors and statesmen, both powerful and powerless, have conceived various devices for the introduction of this hopeful era. But no such device has been self-executing; physical force has always been arrayed behind it. The often quoted precedent of the Amphictyonic Confederation of ancient Greece appears to have suggested most of these plans. But that institution was as much administrative as judicial. The limits of its power are not now definitely known. It interposed between the twelve small kindred states composing it, and seems to have engaged at times in composing the troubles of individual cities. It certainly mediated between them, gave decisions, and enforced them by fines, by expulsion from the confederacy, and even by war. It is not, therefore, a model for the proposed system of arbitration between states of our civilization. We propose no scheme which requires the use of force, or any other form of physical punishment. Our only compulsion will be that of morality and honor, and the national shame which follows their violation. These are positive and recognized forces in Christendom, as they were among the Greeks.

#### HOW HENRY IV WOULD HAVE DONE IT

Nor can the scheme of Henry IV of France and Elizabeth of England, furnish a model of any utility for our times and purposes. The most important part of their scheme was aimed at the dismemberment and humiliation of the powerful house of Austria, the spoils of which were to be distributed among the princes and republics to purchase their adhesion to this project. When, by such bribery, followed by the contemplated war, they should have



united with the rest of Europe, and compelled the assent of Austria and Spain to the proposed reorganization of nations and new disposition of territory, then and only then, was what he was pleased to call the great Christian Republic of nations to be called into existence.

The apportioned delegates of the associated governments, were to meet in common council for the regulation of any dissensions which might thereafter arise between them. Even then it was not to be a simple council of arbitration in the interests of peace. It was to be an assembly with power to apportion assessments and warlike charges among its constituents for the purpose of prosecuting war against the Mohammedan power of Asia. The death of England's Great Queen, followed by the selfish indifference of King James, was a severe blow to the scheme, such as it was.

Henry, however, still prosecuted it, and was secretly gaining some adherents in Germany and the north, when the dagger of Ravallac terminated the career of this most noble and picturesque monarch of Europe. With him disappeared from the historic scene that great plan for abolishing the occasion of all future wars between Christian nations by one great contest of mingled diplomacy and force for the redistribution of power in Europe. The project was appropriate to those warlike times, and it enobled the fame of France by Henry's reputation of all intention to profit himself by the dismemberment of Austria and Spain. No part of the scheme offers an example for our times and international circumstances.

The Peace of Utrecht (1712) established new territorial relations and limits. In the period following these treaties the Abbe de St. Pierre, who had been at the conference, and knew the deplorable effects of the long wars in which Louis XIV had been engaged, published (1729) in three volumes a scheme for securing perpetual peace on the continent, with a voluminous argument in support of it. His plan seems to have been inspired by that of

Henry IV, and assumed that the new international boundaries would be perpetual. According to him each of the powers was to renounce the right of war against the others. An assembly of the delegates of all the powers was to determine the mutual disputes by a majority of three-fourths of the delegates. Nineteen principal governments were to have one vote each, minor states and free cities together to have one vote in this general diet. A refractory member was to be compelled to obedience by the combined arms of the others. The spirit of the good Abbe was commended by the good people; but the general verdict was that it was merely the "dream of a good man". A distinguished Cardinal said that the Abbe should have first provided for the conversion of men into angels.

#### GOD ONLY WILL RULE THE UNIVERSE

At that time neither rulers nor philanthropic prophets foresaw what God's providence was providing for mankind, even within a century, by the aid of wars more extensive and more disruptive than that generation had ever known. After some renewed hostilities on the continent and on the seas, the way opened for our American independence; and this was followed by the revolutionary and dethroning wars of France against all Europe. The sequel showed how vain and transient would have been the peace system of Henry, or the scheme of St. Pierre, both of which were founded upon the mere agreement of transient crowned heads, and upon the theory that transitory boundaries could be made eternal.

There were moral forces, suppressed but fermenting, which must first find expression in the liberty of individual and national development before permanent conditions of peace could be established. The explosion in France prepared the necessary emancipation, and from that time on Providence has been more visibly working, even through wars, for the establishment of universal peace. Witness the necessary enlargement of the United States to the Pacific Ocean, the incorporation into Russia

of Asiatic states, and the union of central Europe from the Baltic to the Mediterranean in a defensive bond for the preservation of peace.

The retrospect of the philosopher discovers in all these the divinely ordered preliminaries of national contentment, which is a requisite condition of permanent peace. If the declarations and labors of Americans are to have any influence upon the action of international statesmen, it is of prime importance that we show an appreciation of present national conditions, and recognize also the possibility of future international readjustments, unforeseen, but dictated by that higher power which we call Providence. We must neither ignore history nor the actual controlling motives of chiefs of states, and the desires of nationalities.

Some nations are already territorially rounded out and completed; others are not. In some the aspiration for unity of race and language is satisfied; in others not. In some, national independence is firmly established; in others it is insecure, or oppressed. No universal agreement, therefore, for the renunciation of the right of conquest, or for unrestricted arbitration of disputes, can be expected at the present time. As each generation removes some of the obstacles, and more and more satisfies legitimate national and racial aspirations, there remains always the brightest hope of the future.

#### A BEGINNING IS POSSIBLE

Several groups, however, of two or more nations, stand already in such relations to each other that their respective ministers could today wisely and safely entertain propositions for a permanent rule of arbitration, which should be binding on both in respect to the majority of their probable differences. Our attention will be most usefully directed to these groups, and more especially to those of which our own country is a constituent. For example, consider the two groups of nations composed of,



First, the United States of America and the kindred nation of Great Britain; and,

Second, the United States of America and their life-long friend France. What are the conditions which render the proposed system of arbitration between the two states first named peculiarly practicable?

1. A like education of their people and of their statesmen in identical principles of law, of religion, and of justice, which predisposes them to a common judicial view of right and wrong.

2. A common language, literature and press continually interchanged, together with an unceasing personal, social, and commercial intercourse, which leave little opportunity for angry misconceptions to crystallize into hostile resolutions.

3. Both nations entertain common views of the duty which a Christian civilization owes to liberty and humanity.

4. For one hundred years they have been accustomed to settle all their extreme disputes, save one, by arbitration or reference, whenever unsettled, by diplomacy.

5. Both nations have established an equal reputation for valor and persistence in war by land and sea, and each could inflict upon the material interests of the other enormous injury if the relations of peace were unhappily broken.

6. The many expressions of parliamentary and public opinion in both countries which have been formally and publicly exchanged, show that the time is consummately ripe for a general and permanent treaty between the States of this group for the arbitration of most of the international disputes likely to remain after failure of diplomatic negotiations.

Eighty years now have passed, not without troublesome disputes, to be sure, but happily without war between them; and so we may reasonably believe that hostilities

and passions of that period do not exist in the breasts of men of the present generation. Should, however, some question again arise, bringing the two nations into angry conflict, we might wait many years before again entering upon an era of international amiability as that which prevails today. It is an obligation of the highest wisdom to do a right thing at the right time.

There is, however, one very serious embarrassment in the way of a satisfactory agreement with Great Britain. It rests in the differing views of the two governments in respect to the obligatory character of what we call the Law of Nations. Our courts and government have acknowledged under that name the existence of an external body of principles and rules obligatory on us in our international relations, which have obtained their authority prior to and without our express national sanction, and which we must recognize and obey as a member of the family of nations.

The English, on the contrary, deny the authority of these principles and rules until they are expressly adopted in Great Britain, either by legislation or by decisions of their courts. That is to say, international law must be expressly converted into the form of municipal law before it will be binding upon the British Government. A remarkable instance of this occurred in the time of Queen Anne, when process was allowed against the Russian Ambassador by her courts, in violation of the most ancient of international rules; and although Parliament was promptly called on to adopt the rule extraterritorial it and humble apologies were made, this breach between the governments because of the scandal was long continued.

Between our Republic and France very serious discussions have arisen during the century, but none which have been beyond the power of diplomacy to adjust. Once indeed, (1880) the intervention of a friendly power was agreed upon merely for the appointment of a third commissioner upon a board for the adjustment of claims.

There are no boundary questions between the two dominions, separated by an ocean, and no probable disputes except those which may arise upon the interpretation of international law or treaties, or for damages to neutral interests in war. It is therefore with pleasure that we recall the unanimous passage by the House of Deputies, of the French Parliament on the 8th of July, 1895, of the following resolution:

*“Le Chambre invite le gouvernement a negocier le plus tot possible la conclusion d’un traite d’arbitrage permanent entre la Republique Francaise et Republique Etats-Unis d’Amerique.”*

A previous resolution of like tenor had been approved by all Bureaux of the Chamber in 1888, but not forwarded to a vote. We are justified therefore in assuming that French opinion has reached a point as advanced as our own in favor of permanent provisions for arbitration between these two countries, each of which would revolt at the thought of sundering their ancient and long unbroken friendship.

In regard to the line which separates the questions which may be submitted to arbitration from those which nations must reserve for their own independent decision, the determination must be left to those experienced men who have reached the third degree in international diplomacy. That there are questions of national honor and safety which no self-respecting government will agree in advance to submit to a final decision of a third party is fully admitted. The utmost that can be expected in such cases is an agreement to have recourse to the friendly mediation of a third party before a resort to hostilities. This proceeding would in most instances be effective in bringing both to an understanding.

#### TWO GROUPS AVAILABLE

From our point of view these two groups of nations can at any time proceed to the negotiation of a treaty providing for the reference to arbitration of all differences

hereafter arising between them, which shall not be adjusted through ordinary diplomatic agencies, and so far as they fall within the classification which should be set forth in a special article. They would, of course, provide for the observance by each in good faith of the decision of the arbitrators.

For example, the following classification might be offered as a basis: (*a*) Conflicting claims of territorial boundary lines or jurisdiction; (*b*) conflicting claims of marine jurisdiction, or touching the rights or exemptions of vessels, persons, or property on the high seas, or in the ports or waters of either nation, whether arising under international law or treaty; (*c*) all claims for damages made by one government against the other, on account of wrongs done to the citizens, or subjects of either, within the jurisdiction of the other, or to property of either government, or of its citizens, or subjects, in respect to which the government is responsible, or alleged to be responsible; (*d*) all disputes of law or fact arising under the provisions of any treaty then in force between the two nations; (*e*) differences arising between them in respect to a refusal or violation of diplomatic or consular rights and privileges, alleged by one government against the other. The arbitral tribunal to decide the extent of its conferred jurisdiction.

It is greatly to be desired that a clause should be also agreed to, providing that in all other cases whatever there should be a resort to the mediation of a friendly power or powers before having recourse to hostilities. This alone would be an inestimable contribution to the cause of peace. This space of reflection, this invited intervention of an impartial third party, this time for the cooling of temper on the part of both ministers and people, would in most cases open the road to reconciliation. Even on questions of national honor and dignity an offending or offended government could afford to accept the award of a court of honor what it could not itself propose. This yielding to the advice of a third and friendly party,



instead of to the demands of an ungracious adversary, often saves the points of both honor and safety to the yielding government.

In respect to the differences so subjected to arbitration, they should renounce the right of war against the party conforming to the rule of arbitration, each party retaining the right to enforce the arbitral decrees. Another article would provide for the organization of the court of arbitration. A third might extend the agreement to include all other differences which do not in the judgment of either government involve its safety or its honor.

An international convention embracing these provisions would notably inaugurate that era of peace for which the over-burdened nationalities of the Christian civilization have been waiting. There are some groups of nations which will not yet accept it. But so far as concerns the two groups under consideration, there is no serious obstacle in the way of either nation proceeding now by a special commission, or otherwise, to settle the terms of such a convention.

The proposed provision for mediation in all cases before an action of hostility is not new to diplomacy. It has already been once provided for in a general treaty now in force. In the Congo Conference, held in Berlin in 1884-5, it was proposed, in behalf of the United States, the acceptance by the fourteen powers assembled in that conference, or the principle of arbitration for all differences which might arise between them in respect to their central African possessions. This proposition obtained the active adhesion of nearly all the powers, including the very active support of Germany and Italy.

France stood resolutely against it. Its prolonged discussion finally resulted in a compromise article (the twelfth of the treaty) which was as far as the French plenipotentiary was willing to go. This article provides that where serious differences between the signatory powers shall arise on the subject, or within the limits of

these territories, the powers involved shall report to the mediation of one or more friendly governments appealing to arms. They reserve to themselves as an alternative the option of arbitration. This result, compulsory mediation, optional arbitration, was a great gain to the principles of peace. It is a remarkable fact that Mohammedan Turkey accepted arbitration for Africa, while Christian France and Portugal at that time repudiated it.

During this generation, at least, no powerful nation will bind itself to arbitration much beyond the limitations which have been here generally indicated. For unknown questions, for some unknown conditions of the future, the dreadful right of war will be, and for the present ought to be, retained for the security of that independence, liberty and civilization which have so largely owed to it their progress and security. We shall still look to the polished points of our bayonets to reflect on us the desired sunshine of Peace.

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## THE NORTHERN LIGHTS

An alumnus of Iowa State College recalls that his class had an Indian name, and that it was "Wussuckwouck." After decades of western and foreign engineering he will soon be wending his way back to Iowa, although his residence is in New York. But there is wonderment now upon his part just what the name means, and from what tribe or dialect it came. Jonas M. Poweshiek, a member of the staff of the Iowa Department of History and Archives, and a grandson of Chief Poweshiek, identifies it as a word used by the Mesquakie tribe of the Sac and Fox Indians, meaning "the northern lights."

## DES MOINES CONFERENCE REDUCES AREA

By THE REV. R. E. HARVEY

### V.

#### MORE INTENSIVE CULTIVATION—1872-1900<sup>1</sup>

The year of Grace 1872 was epochal for the Methodist Episcopal church in western Iowa, marked not only by the first presence of her lay delegates in the General conference held in May of that year, but by actions of that body looking toward promotion of western Methodist interests generally. One of these was the location of a book depository, a branch of the denominational publishing house, in Council Bluffs. Another provided more adequate supervision of the work in the new northwest, by assigning to residence, somewhere in the Missouri Valley, of the Rev. Edward G. Andrews, one of eight new accessions to the board of bishops, in furtherance of whose mission, the imperial domain of Des Moines Conference was divided by setting off a new administrative unit called the North West Iowa conference.

Although no mention of such impending change found place in the 1871 Journal of Des Moines conference, off the record discussion of the possibility must have occurred at that time, as appears between the lines of a paper adopted on the second day of the 1872 session, held at Chariton, September 25-30, Bishop Andrews presiding, to-wit:

"Resolved, 1. That, notwithstanding our united opposition to a division of our conference by the late General conference, inasmuch as our delegation did at last yield to our brethren in the north, by submitting to a division, we will cheerfully and unitedly acquiesce in such division."

<sup>1</sup>Earlier articles of this series appeared in THE ANNALS OF IOWA, *History of the Des Moines Conference*, Vol. XXV, pp. 192-228; *Des Moines M. E. Conference Growth*, Vol. XXV, pp. 282-312; *War Years Des Moines M. E. Conference*, Vol. XXVII, pp. 44-61; *Imperial Expansion of M. E. Church*, Vol. XXVII, pp. 119-150. Sources of information stated in the introduction to the first article are the same herein with exception that much of the data herein concerning years 1872-1887 was obtained from the individuals, and since latter year the writer was a participant in events.

“Resolved, 2. That our thanks are justly due to our delegation, and particularly to that one on the Committee on Boundaries, for his wise and safe management of our boundary ‘lines’, causing them to ‘fall to us in pleasant places and giving us a goodly heritage’.”

The said lines, officially described, ran as follows: “The Des Moines Conference shall include that part of the state of Iowa west and south of the following lines: Beginning at the southeast corner of Wayne county; thence north to the south line of Marshall county, leaving Knoxville in Iowa conference and Monroe charge in Des Moines conference; thence west to the south-east corner of Story county; thence north to the north-east corner of Story county; thence west to the northeast corner of Crawford county; thence south to the north line of township eighty-three; thence west to the east line of Monona county; thence south and west on the line of Monona county to the Missouri river.”

The limits thus contained twenty-seven full counties and halves of three others, constituting two-sevenths of the state’s area, or about sixteen thousand square miles, supporting at that time a population of 325,000, of whom something over 17,000 were Methodist communicants, with an equal number of non-members enrolled as Sunday school attendants, to which might probably be added as many more adherents.

These worshippers were distributed among 108 parishes, ranging in membership from Exira with thirty-seven, to Indianola with 389, and worthy of note, is, that, with the exception of Indianola, the largest number were found in rural communities. The leading church in Des Moines, Fifth street, for example, listed 203 members, and was far exceeded by two country circuits adjacent to the city. Many of the county seat churches were likewise largely outnumbered by nearby charges, a condition long ago quite generally reversed. Then as now, how-

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<sup>2</sup>Methodist Episcopal Discipline of 1880; p. 227, Par. 410. As no change of boundaries occurred in the interval, there can be no doubt that these were the lines prescribed in 1872.



ever, there was more money available for church purposes in the larger centers of population, as manifested by the succeeding exhibit of ministerial support.

Fifth street, Des Moines, \$1,600.00; Indianola, \$1,500.00; Council Bluffs, First, \$1,325.00; Wesley-Des Moines, \$1,200.00; Bedford, Centenary-Des Moines and Osceola, \$1,000.00 each; Glenwood and Sydney, \$950.00 each; Ames, Red Oak, Winterset, each \$900.00; Afton, Atlantic, Boone, Boonesboro, Clarinda, Council Bluffs Second, Council Bluffs Circuit, Jefferson, Monroe and Nevada, each \$800.00; Fremont (a circuit in that county) \$770.00; Panora, \$730.00; Altoona, Chariton, Garden Grove, Guthrie Center, Lawrenceburg, Malvern, Missouri Valley, and Norwalk, each \$700.00; Dunlap, Mount Ayr, Palmyra, Winterset circuit, each \$650.00; Tabor, pledged \$625.00, but unfortunately fell considerably short; eighteen charges were rated at even \$600.00 each; twenty at \$500.00 to \$580.00; ten at \$400.00 to \$495.00; six stood at \$300.00 to \$375.00; seven at \$200.00 to \$285.00; Des Moines City Mission pledged \$150.00 and paid every cent of it, receiving \$100.00 missionary stipend in addition; eleven charges, for unstated reasons made no report either financial or numerical; and two presiding elders gave their salary subject the same silent treatment; another gave his promised "support" as \$975.00, but left the "Receipts" space blank. Three who gave full reports including salary, house rent and traveling expenses, were pledged respectively, \$1,400.00, \$1,141.00, and \$1,100.00; receiving in the same order, \$1,220.00, \$965.00, and \$870.00. The total ministerial budget for that year, 1871-2, was \$56,580.00, which was paid, eighty-four cents on the dollar; the sixteen percent deficit falling mainly upon those least able to spare it, those in the lower salaried positions. The beneficent principle of "Brotherly Sharing" then exhibited so different than in this more generous day when the "strong" help bear the infirmities of the "weak," a development of a far and undreamed of future.

These 108 parishes possessed 110 houses of worship and 64 parsonages, all valued at \$327,000.00, eight churches and one parsonage being newly erected that year; while the debt encumbrances of \$15,425.00 equalled less than four and one-half per cent of the total values, setting a model for all succeeding church financiering, 308 Sabbath schools were maintained at a cost of \$4,106.00; and \$3,910.36 in free will offerings were made to the general church boards for Missions, Church Extension, Tracts, Sunday Schools, Freedman's Aid and education.

#### ACCESSIBLE TERRITORIAL AREA

The territory thus occupied and equipped was bisected east and west by the Burlington, Rock Island, and Northwestern railway systems, with the Milwaukee pressing close after them, all four sprouting feeder radii right and left; while along the eastern edge the Des Moines Valley line replaced completely the very unreliable water traffic on that stream; so that even the most remote communities were not over a days drive from transportation facilities. Altogether, the newly aligned Des Moines conference constituted such a "Goodly Heritage" that the heirs and assigns thereof for three score years steadily resisted all proposals for a readjustment of their "lines" on the north and east.

Having duly considered the possibilities of their contracted area, the conference proceeded to regular business, with a few new wrinkles added. A recent provision pertaining to the ordination of missionary candidates was applied in the case of Brenton H. Badley, enabling him to return to India as a full-fledged elder, without awaiting the expiration of the four years in the conference course of study, to the great advantage of himself and his work. Having tasted with relish the flavor of lay participation in church councils, a request was voted that each district should send three laymen to the 1873 session, one of whom should sit in the bishop's cabinet, the reactions to which will be noted.

The Preacher's Aid society, having made a beginning toward accumulating an endowment fund, now proceeded to incorporate for legal management, inserting a proviso that the earnings should be added to the principal until the whole totaled \$10,000.00, after which the income should be contributed to relief of conference claimants<sup>3</sup>; also a provision that none of the funds should be invested either in United States or state bonds, or loaned on real estate mortgage at a less rate than seven per cent. This reads oddly in the present era of microscopic investment returns, but during most of the period under consideration, loans on real estate drew ten per cent, with plenty of takers at that exorbitant rate, and short time loans commanded three per cent a month, paid in advance.

Enthused at the assignment of a bishop to the new north west, a committee was appointed to solicit monies and purchase resident property in Council Bluffs. A board of trustees was elected to care for the same, to which board all the Methodist conferences in Iowa and Nebraska were invited to appoint members and, incidentally, share in the cost of the undertaking. Appreciative resolutions were adopted relative to the proposed book depository, for the management of which the Rev. Joseph Knotts, retiring presiding elder of Council Bluffs district, and James Wright, M.D. of Des Moines, were nominated as agents.

The committee on education brought in a glowing report of the past successes and future prospects of Simpson Centenary college; attendance was increasing; tuition and other receipts balanced expenses; accruing endowment funds stimulated hope that the goal of \$100,000.00 might be speedily realized; two of the alumni were entering conference, while a third, promised a greater measure of future usefulness by seeking more complete preparation in Garrett Biblical Institute.

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<sup>3</sup>"Conference Claimants" were retired ministers, widows and younger orphans of deceased ministers, and such ministers as through illness or accident might be adjudged necessitous cases. So far did this fall short of a regular pension system that all grants were based upon actual necessity; rendering most trying the task of the conference stewards, dispenser of relief funds, owing to invariable shortage of resources.

As to spiritual interests, although the district reports could not make great mention of extensive revival movements, the record of 918 conversions from among the Sabbath school attendants certainly indicated a healthy growth.

### LOSS OF A DYNAMIC LEADER

Tidings came on the third day of the session, of the death at the age of 89, of the Rev. Peter Cartwright, one whose passing constituted another sort of epoch, in that during a gospel ministry of seventy years, he had associated intimately with all the leading figures of the first century of American Methodism and whose name was written large on the frontiers of the old west, all the way from Mississippi to Wisconsin; and who also might justly be called the Founding Father of Iowa Methodism, since the missionaries who planted both our initial fields, Dubuque and Burlington, were sent by him from his Quincy District on the Illinois shore. Moreover, to his superb qualities as circuit rider and camp meeting evangelist, he added executive talents that kept him fifty years in the sub-episcopal office of presiding elder, and ecclesiastical statesmanship that in twelve quadrennial general conferences projected his influence into church polity and legislation; while an unfailing store of eccentric wit and humor, accompanied by absolute mental and physical fearlessness, with literary ability—of sorts—had made him a national legendary figure even before his hair was gray.

All in all, the departure of the Rev. Peter Cartwright must have seemed like the severing of the last tie connecting the glamorous, heroic, romantic infancy of the church with its sage maturity, and his funeral, at the Illinois home, occurring as it did at an hour already chosen for a solemn communion service and the reception of candidates in full membership, was recognized by resolutions and oratory linking past, present and future as by a golden chain.



The next day there was introduced, as a visitor, a very recent colleague, the Rev. Bennett Mitchell, who, functioning for the third time as charter member of a new conference, was acting as commissioner from North West Iowa to secure equitable adjustment of church extension, and funds of the undivided Des Moines conference; of which \$1,000.00 of the first and \$200.00 of the second were allotted to the departing brethren. It also appears probable that they received farther consideration from the mission board, since of \$1,100.00 of missionary aid granted to eighteen charges south of the dividing line in 1871, this year there was but \$800.00 allowed to thirteen charges, leaving it fair to assume that the difference was allocated to the newer and needier field.

Monday morning, September 30th, after all business was completed, Bishop Andrews conducted exercises of scripture reading, song and prayer, briefly addressed the assembled company, and answered Question XXI of the conference program, "Where are the preachers stationed this year?" by reading out the subjoined list, in which, as once before, the writer has taken the liberty of starring the names of such as he later enjoyed the privilege of knowing personally.

## DES MOINES DISTRICT

C. C. Mabee\*, Presiding Elder, Post Office, Des Moines, Iowa

Des Moines Fifth street.....	Saylorville.....	To be Supplied	
.....P. P. Ingalls	Altoona.....	V. G. Boynton	
Des Moines Centenary.....	Prairie City.....	H. M. Sexton	
.....L. M. Walters	Prairie City Ct.....	D. O. Stuart*	
Des Moines Wesley chapel.....	Monroe.....	T. McK. Stuart*	
.....J. H. Swope	Colfax.....	D. Shenton*	
Des Moines Mission.....	Greencastle.....	To be supplied	
.....S. N. Matheny*	De Soto.....	J. W. Todd	
Des Moines Circuit.....	Adel.....	F. M. Slusser	
.....A. Badley	Waukee.....	D. Thompson*	
Polk City.....	W. C. Roby	Cambridge.....	I. T. Miller

## INDIANOLA DISTRICT

J. G. Eckles, Presiding Elder, Post Office, Indianola, Iowa

Indianola.....	A. C. Williams	Ohio .....	R. J. Davis
Indianola Circuit.....	J. C. Eckles	St. Charles.....	F. A. Goodrich
Pleasantville.....	J. J. D. Scoles	Newbern .....	I. Mershon
Palmyra.....	S. R. Ferguson	Columbia.....	E. A. Winning
Carlisle .....	E. Kendall	Norwalk..	J. A. Smith, S. D. Fry
Liberty .....		A. Burns, President of Simpson	
.....	G. Clammer, G. S. Wharton	Centenary college and mem-	
Winterset.....	J. F. Goolman	ber of Indianola Quartely	
Winterset Ct.....	S. W. Milligan*	Conference.	

## CHARITON DISTRICT

J. M. Conrad\*, Presiding Elder, Post Office, Osceola, Iowa

Chariton.....	H. H. O'Neal*	Pleasanton.....	W. S. Thorn*
Chariton Ct.....	B. B. Kennedy	Garden Grove.....	E. H. King
Russell..	To be supplied by Wood	Decatur City.....	
Osceola.....	D. McIntyre*	.....	W. S. Hooker*, P. Vollmer*
Woodburn.....	M. H. Martin	Mount Ayr.....	M. Miller*
Caledonia.....	To be supplied	Corydon.....	G. P. Bennett
New York..	W. F. Bartholomew*	Corydon Circuit.....	W. M. Welch
Leon.....	Simpson Huyer	Lineville.....	To be supplied

## CORNING DISTRICT

U. P. Golliday\*, Presiding Elder, Quincy, Iowa

Corning.....	T. S. Berry	Hawleyville.....	A. Kern
Afton.....	P. St. Clair	Clarinda.....	A. Brown*
Afton Circuit.....		College Springs.....	W. J. Beck*
.....	Supplied by W. F. Mark	Red Oak.....	J. M. Holmes
Creston and Lenox.....		Villisca.....	R. M. Smith
.....	W. H. Rees	Brooks .....	
.....	L. McK. Campbell*	.....	To be supplied by J. A.
Goshen.....	J. W. Bott*	.....	Lovejoy*
Mormontown.....	To be supplied	Quincy .....	
Bedford.....	William Hayes	To be supplied by F. R. Morey	
Harmony.....	J. T. Hughes*		

## COUNCIL BLUFFS DISTRICT

B. Shinn\*, Presiding Elder, Post Office, Council Bluffs, Iowa

Council Bluffs, First Ch.....		Malvern....	R. Daly, I. Kelly Sup.
.....	P. F. Bresee	Emerson.....	E. W. Sage
Council Bluffs, 2nd Ch.....		Tabor.....	T. P. Newland*
.....	F. Harris*	Fremont City.....	W. F. Laidley
Council Bluffs Circuit.....		Walnut.....	S. Farlow*
.....	F. Plumb	Missouri Valley.....	I. M. O'Flyng*
Glenwood.....	J. C. R. Layton	Woodbine.....	W. E. Hamilton*

Dunlap.....	J. Van Scoy	Agent Ch. Ex. Soc. and mem.
Denison.....	G. C. Waynick	Hamburg.....C. W. Blodgett*
Little Sioux and Magnolia.....		Sidney.....J. B. Hardy
.....	J. W. Adair*	Second Council Bluffs Charge,
H. Delong*.....		quartely conference
Council Bluffs city missionary		Shenandoah.....J. P. Evans*
C. Hover.....		

## BOONSBORO DISTRICT

M. D. Collins*, Presiding Elder, Post Office, Boonsboro, Iowa			
Boonsboro.....	Samuel Jones	Xenia.....	To be supplied
Boonsboro Circuit.....	C. H. Lakin	Ogden.....	S. Snyder
Boone.....	W. C. Martin*	Perry.....	W. C. Smith*
Ames.....	A. Wilson	Grand Junction.....	To be supplied
Ontario.....	To be supplied	Jefferson.....	J. A. Ward
Nevada.....	J. Fegtle	Scranton.....	To be supplied
Iowa Center.....	E. W. Brady	Carroll.....	To be supplied
Ridgeport.....	J. W. Snodgrass*	Carrollton.....	T. Hamilton

## ATLANTIC DISTRICT

E. M. H. Fleming*, Presiding Elder, Post Office, Atlantic, Iowa			
Atlantic.....	A. J. Andres*	Milford.....	L. W. Archer*
Grove City.....		Harlan .....	
To be supplied by A. C. Smith		...William Armstrong, supply	
Exira.....	G. W. Saint	R. W. Thornburg, transferred	
Casey .....	Levi Park	Northwestern Iowa conference	
Guthrie Center.....	Chas. Ashton	D. R. Latham, transferred to	
Stuart.....	B. Durfee*	Michigan conference	
Panora .....	J. Hestwood*	S. E. Willing, transferred to	
Dexter.....	James Lisle	Wisconsin conference	
Greenfield.....	M. Mitchell	A. Burries, transferred to Ne-	
Fontanelle.....	M. Sheets	braska conference	
Lewis .....	W. Abraham*	B. H. Badley, Missionary to In-	
Wilson.....	J. N. Page, supply	dia	

And with the Episcopal benediction resting upon them, the Des Moines conference departed to consolidate their narrower but still ample bailiwick. The records of their achievements will be henceforth presented topically, as better suited to the rapid expansion of the church and her activities, as indicated by occasional summaries; while outstanding events and individuals will receive representation.

The proposed location of a residence for Bishop Andrews in Council Bluffs was taken up so energetically

by the committees appointed, that they lacked a mere one thousand dollars of the cash in hand required when the project was halted by the bishop's refusal to accept the property selected, and finally declined living in Council Bluffs at all. The funds collected were returned to the donors and no further effort was put forth on this line. In 1880, when Andrews was reassigned to Washington, D.C. and Bishop John F. Hurst succeeded him here, an effort to procure for him a residence in Des Moines failed for lack of interest outside the city. In 1884 the Missouri Valley was dropped from the episcopal residential schedule, and Des Moines remained bishopless until Unification of American Methodism in 1939; since then the area has been limited to Iowa, and an eligible mansion secured, which seemingly insures the continuation of present arrangements for an indefinite future.

The promised book depository fared no better. A half page advertisement in the Journal for 1873 announced its opening with a suitable stock in trade, also mentioning the launching of a monthly periodical *The Council Bluffs Christian Advocate*, Rand and Knotts, publishers, with which the enterprise drops out of sight. The agent, the Rev. Joseph Knotts, who had superannuated in 1872, was continued in that relation until 1878, when at his own request, and with expressions of esteem, he was granted a location, and so disappears from our view.

#### A WOMAN'S ORGANIZATION LAUNCHED

A better report can be made concerning the Woman's Foreign Missionary Society, which originating as a voluntary movement was recognized by the General conference of 1872. To this Des Moines Methodist women contributed \$49.75 that same year, multiplying this three and one-half times in 1873, when they were first allotted space in the statistical tables, while a highly laudatory committee report hailed the advent of this new detachment of the church militant. That initial offering mounted almost annually in varying ratio, reaching in 1900 the magnificent sum of \$8,947.00, while through the



years a succession of devoted young women have volunteered for overseas duty in the Master's cause. Eight years subsequently to the formation of the foreign work, the Woman's Home Missionary society was accredited, although not taking form in this conference until 1883. Their reported contributions for 1884 was a timid \$20.00, but nothing daunted these home-building women persevered, and although never overtaking their sister—and possible rival—group, their 1900 contribution was \$1,193.00, a thirty-five per cent gain over 1899; while the absorption of the Deaconess movement into their agenda in 1893 gave the society prestige entirely out of proportion to its financial returns. This then new departure in Methodist polity was inaugurated here in 1892 by the employment of a deaconess by First church, Des Moines<sup>4</sup>, speedily followed up by organization of the Deaconess Home association, with established headquarters, and the institution of plans for work in three city parishes. Following the transfer to the jurisdiction of the W.H.M.S. came the founding of Bidwell Deaconess Home, out of the proceeds of a bequest made by the generous layman for whom it was named. By the century end the deaconess work was firmly established with classes of candidates receiving thorough training, and systematic activities carried on in Des Moines and Boone.

Meanwhile the interdenominational and international movement of the Woman's Christian Temperance Union was enlisting large numbers of Methodist women in its local auxiliaries, while W.C.T.U. speakers and conventions were given right of way in Methodist pulpits and churches; all of which contributed not a little to putting the Methodist church in the front ranks of the battle against booze, and in which the conference participated with ringing resolutions at every session, utterances made especially drastic during election campaigns. That such were sometimes unfortunately worded, provoking unfavorable reactions, was perhaps only human; that they bolstered church morale is also undoubtedly true,

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<sup>4</sup>Annual report of presiding elder of Des Moines district for 1892.

combining with stirring sermons and addresses to maintain high levels of public sentiment. While no such tragedy as the murder of the Rev. George Haddock in Sioux City occurred in this part of the state, yet it could easily have happened, but for the act of a zealous preacher, stationed in a saloon ridden community, who in defending himself from a felonious assault by liquor elements, fatally wounded his principal assailant; arraigned for the deed in the criminal courts he was promptly acquitted on the grounds of self defense, and was continued in good standing in the conference until he saw fit to transfer elsewhere.

#### LAY DELEGATES SEATED WITH CLERGY

The invitation extended in 1872 for lay attendance on the next years session was accepted by five of the six districts, whose fifteen delegates were seated with the clergy and granted the privileges of debate and of voting on all but constitutional questions. It is not of record that any of them sat in with the bishop and cabinet, nor is it likely that they did. The invitation was never renewed, although in 1879 the Lay Electoral conference asked that it might be, and petitioned General conference for legislation making this the law of the church, of which nothing resulted. The Lay conference in 1887, of which body the writer was one, passed resolutions asking for legislation admitting women to the ministry, and giving equal lay representation in conferences and cabinets, neither of which objectives were achieved. But the rising tide of liberalism so flooded the General Conference of 1892 with demands for the admission of women that only by the parliamentary skill of the Rev. James M. Buckley, giant leader of the conservatives throughout the entire controversy, was the question sidetracked in committee, to the wrath of the liberal element, who in retaliation, sprung and passed over strenuous protests, in the closing moments of the session, a measure proposing that unless the church voted the word "male" into the qualifications, the constitution should be interpreted as admitting women as lay delegates; a move invalidated by the lack

of a legal quorum in the count vote taken. However, public feeling and conviction had mounted to such a pitch, that in 1896 two amendments to church law were enacted, and approved, whereby equal lay representation was finally secured, without sex distinction, being first applied in the General conference of 1900, and Dr. Buckley gracefully expressed conservative sentiment by saying that despite the innovation, the Methodist Episcopal church was still the best church on earth! It was not for another generation however that lay men and women sat on equal terms with the ministry in the annual conferences.

The slackening revival interest deplored in 1872 was succeeded by seasons of spiritual refreshing, stemming in part from the vast Moody and Sankey evangelistic campaigns in the great cities, that with brief intermissions, continued well into the present century, resulting in material and numerical expansions best demonstrated by exhibits that may be compared with that for 1872 already given. Four years subsequently the statistics reported 19,914 laymembers, served by 138 pastors, whose salaries averaged \$550.00; 160 church buildings, valued at \$437,394.00; and benevolent collections almost double those of the former year. The 1884 records show 25,873 lay members and 164 effective ministers; 155 pastoral charges possessing 243 churches and 128 parsonages, worth \$719,428.00; 349 Sunday schools enrolled 28,594 attendants; the benevolent offering totaling \$13,172.99; and 1,878 adult baptisms evidenced the vigor of soul-winning operations. Corresponding figures for 1892 give 40,062 laymembers, 180 effective ministers; 190 parishes with 395 churches and 158 parsonages, valued at \$1,166,945.00; 432 Sunday schools having 41,277 attendants' benevolent offerings, \$32,272.00; and adults baptized, 1,973. At the century end, there were 200 effective ministers and 208 pastoral charges; 465 Sunday schools enrolling 48,251; churches 448; parsonages, 187; combined value \$1,498,699.00; benevolent collections, \$55,368.00, a little over a dollar per member, of whom

there were 51,666, a net increase during the year of 1,827, while 2,412 adult baptisms show that showers of spiritual blessing were falling all over the Des Moines Conference<sup>5</sup>.

Breaking down the number of parishes by areas, thirteen were located in three cities; eight in Des Moines, three in Council Bluffs and two in Boone; the remaining one hundred and ninety five being distributed evenly through the rest of the territory at the rate of about seven parishes to the county, with a sufficient number of preaching places on the circuits to average one per township; some indeed contained more than their share. Warren county boasted one township with four Methodist churches, two and three were not rare; while even in regions so occupied by European colonies that American congregations were nonexistent, the German, Swedish and Norwegian conferences—whose records are not available—maintained numerous missions; so that it can be safely said that there was hardly a spot within the bounds here considered where on Sunday one would be more than an hour's buggy ride from a Methodist place of worship.

That increased church support attended growth is manifest from the 1900 ministerial budget of \$172,352.00, something over \$850.00 per pastor; but amounts paid varied with size and means of congregations. First church, Des Moines, gave its pastor \$2,400.00 per annum; five others ranged from \$1,300.00 to \$1,550.00; nine were in the \$1,200.00 bracket; twenty-three ran from \$1,000.00 to \$1,500.00; seventy-nine from \$700.00 to \$975.00; sixty-two were between \$500.00 and \$675.00; of the twenty-two preachers receiving less than \$500.00 several were student pastors, some were retired ministers doing a species of home missionary work in fields adjacent to

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<sup>5</sup>In Methodist terminology "Effective" ministers are members of conference subject to annual appointment; but the term does not include such supernumerary, retired or local preachers as may volunteer to supply vacant parishes, or remain unemployed at their option. Since almost every circuit maintained Sunday schools at all of its preaching places, the difference in schools and church buildings as given in statistical columns indicates how many classes held services in public school houses or other buildings. Adult baptism was usually bestowed upon the reception of probationers into full membership in the church, and the number of such is fairly indicative of church growth during the preceding twelve months, after deduction of deaths and removals.



their homes, and others were devoted local preachers, who, as in earlier days, earned most of their living in secular occupations. One unique case was that of a pastor who was promised only \$350.00 at the years beginning, reported \$650.00 paid at its end; evidently an instance of wearing better than expected.

#### ADVENT OF REVIVALS

The revival activities were originally carried on through the winters by the pastors, ably assisted by the presiding elders as they made their regular district rounds. Sometimes but rarely, neighboring ministers in "protracted efforts" exchanged work, like farmers in harvest; while in summer, camp meetings in which several contiguous parishes co-operated, promoted both social and spiritual welfare. As commodious church edifices multiplied, and farm labors grew more exacting, these latter gradually diminished in frequency; while as some ministers developed unusual talents as soul winners, almost unconsciously there evolved a class of specialists, who, taking the supernumerary relation, devoted themselves principally to revival work as they might be engaged by different churches. Most of these were willingly available as supplies for churches left pastorless by sickness, death or removal. Of such was the Rev. George H. Detwiler, safe, sane, spiritually and practically minded Des Moines conference product, who after much profitable labor here, going in search of a milder climate for his afflicted wife, with heartiest commendations, passed into the then Southern wing of Methodism. Such were gradually replaced by those engaged solely in conducting revival meetings, the fruits of which were left to be garnered by the pastor and staff of the church where held. Some were conscientious laborers, faithfully dealing with all comers, making themselves a blessing in any community; others for the publicity that would insure greater demand for their services elsewhere, swelled the numbers gained by so smoothing the way into the kingdom as to make their converts too often liabilities rather than assets; still others in pursuit of popularity

relegated pastors to the sidelines to such an extent that the religious interest evoked by their magnetic presence, vanished with the smoke of the train bearing the evangelist to other scenes of triumph<sup>o</sup>. And yet others there were who, flying off at tangents, intensively emphasized certain phases of Christian experience, proving their lack of what they claimed by virtually unchristianizing all who rejected their shibboleths, or questioned their interpretations; an intolerance that not unnaturally provoked resentments productive of private and public controversies that did neither church nor participants much good. That the cause of Christ prospered despite this abuse of the liberty of conscience is the best proof of its divine origin vouchsafed to the present age.

#### GROWTH OF CONGREGATIONAL CONVENIENCES

Besides the increase in houses of worship most of the pioneer chapels eventually were enlarged or replaced by more pretentious structures. Probably not one of the parsonages occupied in 1872 continued in use at the end of this period, fortunately for the comfort and convenience of manse dwellers. Any outline of this program of improvements is omitted, although sufficient of primitive romance attended these adventures to justify recital of a couple of the more prominent. One of them occurred in Des Moines, where the overflow of the Fifth street congregation caused a portion, living in what was then the northwestern outskirts of the city, to form Centenary M.E. church, so named from its inception in 1866, during the one hundredth anniversary of American Methodism. Their modest meeting house was erected on Seventh street, close by the biggest brewery in Des Moines, whose habitués at times vied with the church goers, to the vast disgust of the very excellent line of ministers who served the flock for fifteen years; by which time the parent congregation, crowded out of the Fifth street location by

<sup>o</sup>Striking illustrations are afforded by two widely differing aftermaths of evangelistic campaigns; in one of 160 persons received on probation by the church where the meetings were held, all but three were received into full membership six months later. In the other instance, although the church records bore four or five hundred names as so received during the meetings, barely two percent were registered as becoming full members.

encroaching business, also moved north and west, in such proximity to Centenary that the two merged at Ninth and Pleasant streets as the First M.E. church. The stately sanctuary reared on the site now covered by the KRNT Radio auditorium, figured for thirty years on the "Seven Steeples" postal card souvenirs of Des Moines. The Centenary church building, although nearly eighty years of age, still serves its generation as a remodeled dwelling house, while the rival booze factory was swept off the map by the state prohibitory law of 1883. A somewhat different tale relates that Council Bluffs Methodists upon outgrowing their primitive chapel, acquired for a new one the premises long defiled by the Ocean Wave saloon, most notorious vice resort from Chicago to San Francisco. From this vantage point Broadway church tower looks out where "All the roaring tides of life roll down in one long cataract" to the Douglas street crossing into Omaha. Local tradition has it that a boy who swept floors in that tabernacle of Satan until converted at the Methodist mourner's bench, and who finally became city missionary, was instrumental in securing that strategic site for a temple of God. If true, no other stars adorning his crown can dim the radiance of the one commemorating that achievement.

This general lengthening of cords and strengthening of stakes fostered not a little denominational pride in the participants, as displayed in presiding elder's reports. One of these boasted that in a given year the preachers of his district had delivered a round dozen of "first" sermons in upspringing villages on new railway lines; another registered five new churches per annum during his incumbancy; and a third in a district valedictory stated that while all other Protestant forces had erected fifteen churches within his bounds, he was leaving twenty-four more Methodist sanctuaries than he found.

The conference journal of 1876 for the first time contained obituarial tributes to wives and widows of ministers, an improvement soon made a regular feature, too frequently consisting of merely stereotyped appreciations

of the piety and sacrifices of the parsonage queens, but sometimes throwing informing sidelights on parsonage life. Another new departure marked the commencement of a reform, being resolutions censuring the use of tobacco by ministers, urging addicts to desist as an example to young men and a means of increasing their influence in the community; also proposing that future candidates for admission on trial be required to pledge total abstinence from the weed; a measure made into church law not many years afterward.

### SIMPSON COLLEGE SURVIVED

This date likewise is an educational milestone, since through failure of all rival institutions Simpson Centenary college became sole purveyor of higher learning under the patronage of Des Moines conference. Owing to the almost total absence of graded and high schools in most of its area, the student body still consisted largely of grammar and preparatory classes, yet the liberal arts courses were slowly expanding and graduation classes increasing in personnel. Through the strenuous labors of financial agents, of whom perhaps George E. Griffith, of Indianola, was the most successful, endowment funds totalling \$60,000.00 had been accumulated. Unfortunately this principally consisted of estate and other long term interest bearing notes, the income from which was often affected by poor crops, low prices and consequent business depression, subjecting the faculty to frequent embarrassment, while debts incurred in erection of buildings burdened the trustees continually; regardless of all which, Simpson was able to balance expense accounts with receipts so often as to be one of two Methodist schools in the United States able to claim that distinction.

About this time Simpson made an ambitious stab at university standing by establishing medical and law courses in Des Moines. Of the medical plan no more was heard, but the law class, on a self-supporting basis, was maintained for several years, under the tutelage of Justice William E. Miller, of the Iowa supreme court, being



finally discontinued in 1880. This may have been one of numerous efforts to move the college bodily into the capital city, the most serious of which was broached in the Methodist state convention of 1881, in a proposal for an all-Iowa Methodist university, for which the three then existing colleges, reduced to seminary rank, should serve as feeders, a project snowed under by the active opposition of the friends of all three institutions. Under slightly different form the proposal was renewed in 1888, in connection with the founding of Highland Park college, and defeated in the hottest conference debate to which this writer ever listened, only to come up the next year, backed by an offer of valuable properties on West Grand avenue that would have scarcely been refused, but a committee appointed to inspect the deal, found the sponsors unable to make good. Meantime, Simpson college, having shed in 1884 its cumbersome middle name, was putting forth the most strenuous exertions to fortify its position, and in so doing developed a genuine captain of finance, the Rev. Fletcher Brown.

In ten years of close association with the institution, first as financial agent and then as president, Dr. Brown lifted the millstone of debt from the necks of the trustees, placed a sightly group of buildings on the campus, boosted endowment funds both in quantity and productiveness, and advanced attendance until in 1900 Simpson college with unencumbered assets of \$165,000.00 and a student body of more than five hundred was placed firmly on the Iowa educational map. Moreover, through all the long drawn out struggles, high spiritual atmosphere was maintained by almost annual revivals that sent a continuous stream of recruits into the ministerial and missionary ranks, while excellent instructors drew thither knowledge seekers from far and near.

Then came a slender orphan youth, the very best Sunday school teacher old Bethel down in Ringgold ever produced, who by teaching school and by other occupations, including a term as county superintendent, in eleven years of hard work and study attained his A.B.

Afterwards he filled college professor-ships; entered politics as private secretary to a Nebraska governor; went to congress for several terms; filled a responsible U.S. treasury post, and so ended his career. All through his sojourn in the national capital, the William E. Andrews home was one of few social centers whose guests were never tempted with wine or gambling devices.

Hither also came to his father's Alma Mater, Brenton T. Badley from faraway India, acquiring here the culture that elevated him to the episcopacy from which he so recently has been retired by reason of age. Beneath those maple shades Takesha Ukai received the training that placed him in the forefront of Japanese Methodism, as builder of churches and founder of colleges.

Here also when the black cloud of color prejudice eclipsed it elsewhere, rose the star of George W. Carver, wizard genius at unearthing God's treasures for needy humanity stored in the humblest forms of plant life. May present plans be speedily realized, and the George W. Carver Memorial hall rise in perpetual commemoration of that greatest Simpsonian of them all!

#### AID FOR AGED MINISTERS AND THEIR WIDOWS

The Preacher's Aid society, incorporated in 1872, functioned for over twenty years as a death benefit association, paying with surprising regularity its \$500.00 to each bereaved family of deceased ministers, until multiplying deaths from old age, and failure to interest younger clergymen in the plan, compelled reorganization by which the death benefit and annual dues features were eliminated and the membership expanded to include the entire conference roll. Then a more strenuous effort was put forth to build up the endowment which by the year 1886, chiefly through the earnest efforts of the Rev. Daniel McIntyre as field agent, and the careful

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<sup>7</sup>Among the snapshots in Memories Gallery of Fame are two of George W. Carver. The first registers a peep across his shoulder at the drawing lesson the negro lad was sweating over in a Simpson art class; the other is of his stately presence in the Indianola Methodist pulpit, as he delivered the Simpson baccalaureate sermon a year or so prior to his promotion to "Such great offices suit the full grown energies of Heaven." (Tennyson, "In Memoriam.")

shepherding of the treasurer, the Rev. W. S. Hooker, had reached a total of \$10,000.00, after which the interest earnings were available to supplement the annual collections for conference claimants, yielding the initial year \$771.00 for that purpose.

It may be inquired why were the preachers so lacking in self interest as to allow so long a time to elapse from its inception before this enterprise could be placed on this basis? Because they were so constituted that, while throwing themselves with almost fanatical energy into money raising for churches, colleges, missions, charities and other worthy causes, self interest sounded so much like selfishness, that even erecting and properly furnishing parsonages commanded far less zeal than those other demands, and even their modest salary claims were oft times pressed with an apologetic air; while as to the distant future needs of themselves or their families—well, kind Providence would look after such matters when the needs arose. And this spirit of inattention extended to those already in need, through death or advanced age, so that the collections for that purpose were never urged strongly enough to make the receipts keep proper pace with increases in salaries paid to those still active. Thus, in 1872 the \$600.00 divided equally among three widows grew so slightly that there were but \$950.00 to share among ten claimants in 1876, and in 1880 with six widows, and seven aged ministers, all of whom probably had wives, only one received an allowance of \$200.00, for there was but \$1,260.00 for the bakers' dozen, several of whom were granted but fifty dollars for the entire year's budget of expenses.

Up to the year 1877 the only receipts so used aside from conference collections were grants of \$25.00 to \$35.00 per annum from what was known as the Chartered Fund, established in primitive times, from which each annual conference received that amount, regardless of numbers or needs, but in that year another source of small returns came into being in the launching of the *Daily Advocate*, a four or eight-page sheet issued during the an-

nual sessions giving full account of daily proceedings, religious services, sermons and lectures delivered and the ministerial appointments for the ensuing year, besides contributions from leading clergy and laymen concerning the history, doctrines and interests of the church at large. This publication circulating throughout the conference area conveyed valuable information and knowledge to all readers, and was such a popular advertising medium that besides serving its primary objective, meeting conference expenses and cost of publishing the annual journals, throughout its existence of thirty years or more, it regularly returned a profit of \$74.00 to \$250.00, which was always turned over to the Board of Stewards<sup>s</sup>. Even this pittance was eagerly welcomed, for it meant that one, two or maybe three individuals could be a little more generously provided for.

With 1882 came still another outside lift when Book Concern profits were devoted to the support of conference claimants. These were allocated pro rata to the number of claimants and varied annually with the volume of business done by the denominational publishing house, the first subsidy to this conference being \$230.00, and towards the century end sometimes amounting to \$2,000.00 or a little more.

From all these sources there accrued in 1886 as follows: Chartered Fund, \$30.00; Conference Daily, \$74.00; Book Concern dividend, \$265.00; Preacher's Aid society, \$771.36; Conference collections, \$1,417.37; total \$2,558.73; distributed amongst twenty-two claimants as follows: One allowance of \$235.00; three of \$200.00; one of \$173.00; two of \$150.00; three of \$125.00; two of \$110.00; three of \$100.00; one of \$75.00; and six of \$50.00. And the very next year, although the stewards had almost five hundred dollars more at their command, there were five more needy claimants, and no one of the twenty-seven was allowed over \$200.00. Ten years subsequent to this the writer had his first glimpse of what later became his

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<sup>s</sup>Until the creation of the office of Conference Statistician, the stewards prepared all reports of a financial nature. Afterward their work consisted solely of considering the claims and relieving the needs of conference claimants.



principal church task, outside of parish duties, when with thirty-six retired ministers, most of them had wives, and twenty-eight widows, some with small children, the stewards had \$5,678.46 in hand, less than \$100.00 per case, and the highest awards were exactly the same as those of twenty-five years previous, although the cost of living was fully double, and pastors salaries greatly advanced. Nor was the situation much bettered by 1900, when for the first time an allowance of \$250.00 was made to one individual, for there were several who received but \$25.00.

Since all appeals to public generosity failed to stimulate church giving sufficiently to relieve these intolerable conditions, the Preachers Aid society resolved to increase its endowment fund far above its current standing, which in the fourteen years since it became productive had grown to \$16,664.00, yielding an income of \$1,003.73, with the certainty of lessening returns, since the trend toward lower interest rates, still in vogue, had already set in; so that loans once commanding eight to ten per cent produced but six and seven per cent. So, laying hands on the Rev. Fletcher Brown, who, after putting Simpson college on easy street, had returned to the pastorate, and with the pledge of a comfortable salary and reasonable travelling expenses, he was commissioned to launch a five-year campaign and add \$50,000.00 to the sum above named.

### YOUNG PEOPLE'S ACTIVITY ENLARGED

No more spectacular and beneficial general church movement transpired in the period we are now considering than that which in Methodism evolved the Epworth League. Having its beginnings in young people's prayer meetings, formed to indoctrinate and establish the younger converts of the widespread revivals, this movement in time developed permanent societies of various names and objectives aimed to conserve and utilize the zeal and morale of these youthful believers; all of which were in the spring of 1889 blended in the one denominational

organization, which was given official recognition by the General conference of 1892. The first mention of this new field of action occurs in the minutes of 1889 where Presiding Elder T. McK. Stuart of Corning district announced the formation of a district association of the recently combined young people's societies, for which he predicted great success and much accomplished. Similar reports in following years came from other districts, and in a remarkably short period there were Epworth Leagues in every pastoral charge, and generally at every preaching appointment. Indeed, in rural charges, the league was in many instances the only Sunday night service of any kind, taking the place of the vanishing class and prayer meetings, to a very large extent.

It was not until after 1900 that statistics for this branch of church work were inserted in the conference journals. So, for the present we content ourselves with the fact that during the two closing quadrenniums of the nineteenth century the senior and junior Epworth Leagues received as much attention from pastors and elder members of the church as did the Sunday school, and were of such relative importance that if the last named institution was properly considered to be the nursery of the church, the leagues were the training centers for all forms of religious activity.

One last forward step taken in Des Moines conference during this period remains to be mentioned. The hospital movement which found place in Methodist operations only a decade or two previously, had reached Omaha in the middle 1890's and was obtaining considerable support from Iowa Methodists adjacent to that city. About the same time Theodore Gatchell of Des Moines, an insurance executive, called the ministers and interested laymen of the city together at a dinner to discuss such an undertaking. In succeeding meetings a hospital association took shape with a suitable constitution and by-laws, and upon the offer for sale of the extinct Callanan Normal college plant, the Rev. John F. St. Clair was employed as financial agent to raise funds to buy and

equip the building for its mission of healing. A committee report of these beginnings, with recommendations for adoption of the enterprise, passed the conference of 1899 unanimously; and articles of incorporation were framed. At the 1900 session it was reported that the property, worth \$65,000.00 had been purchased for \$30,000.00, and refitted for hospital use for \$5,000.00, to meet such expenses, \$11,000.00 had already been raised, and the institution ready for opening by November of that year. Certainly a splendid curtain raiser for the twentieth century.

### MINISTERIAL DISCIPLINE

Less pleasant is it to review the judicial procedure of Des Moines conference; procedure essential to sustain the denominational promise of "ministers blameless in life and conversation" for congregations having little choice of pastors, and less opportunity of making proper inquiry concerning them. Thus as the presiding bishop called each name on the roll propounding the required inquiry, "Is there anything against him?", if the response came "There are complaints against Brother .....", disciplinary action must needs be instituted. These proceedings took form according to the nature of the offense; if charged with "maladministration" i.e. errors of judgement, or blunders in management, the culprit might remain in service and be referred to his presiding elder for investigation and report the next year, in which case, as a rule nothing more came of the matter, the irregularities being usually ironed out and adjusted among the parties concerned. Should it be a matter of indefinite statements of serious wrongdoing brought up for the first time in conference session, a special committee would be raised charged with the duty of inquiring whether they constituted grounds for trial. In such case further action would be taken, as in the instance of a minister charged with misconduct between conference sessions, who would be cited by his presiding elder before an investigating committee, who, in case the facts

so warranted, would suspend him from the ministry until the ensuing conference, when the case would be tried by a select number<sup>o</sup>, from whose verdict appeal could be made to a judicial conference, which body would confirm, reverse, or remand for a new hearing the findings of the lower body, as their best judgment might dictate.

Several such cases occurred, even in the earlier years 1860-72; the first being that of a charter member, who in 1863 was deposed from the ministry, but was partially reinstated in 1872 by restoration of parchments. In 1867 a conference probationer, convicted of some wrongdoing by the officary of his circuit, appealed their verdict to annual conference, where the case was remanded for a new trial, and no further action of it appears, or of the accused. At the same session two conference members were expelled for gross immorality, one of whom disappeared, while the other, some years later, asked through another conference for restoration of parchments, on which no action seems to have been taken. 1870 witnessed the arraignment of two quite prominent clergymen, apparently in connection with land deals on the Dakota frontier. One was convicted, expelled and we hear no more of him; the other, though acquitted, withdrew from the ministry the following year, but still a year later asked for return of his credentials that he might enter the new North West Iowa conference. There he again fell under reproach, was expelled, drifted into atheism, of which he repented, again united with the church, and on being denied re-admission to the ministry, found welcome in a sister denomination, and we trust, in the better world.

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<sup>o</sup>The "Select Number" was composed of from nine to fifteen ministers of supposedly sound judgement and unprejudiced minds, who were nominated by the presiding elders, appointed by the bishop and confirmed by conference vote. Some especially capable minister was in like manner assigned to preside, as well as counsel for the church, and all these were subject to challenge for cause, as was also the counsel for the defense, usually selected by himself. However, when those against whom charges were pending were tried in absentia, counsel was appointed for them, charged with protection of them from injustice, although the mere fact of absence might have been considered as *prima facie* confession of guilt. As the judicial powers of the conference were delegated to this body of men, their verdict was final, if it was acquittal; but subject to appeal if conviction. As mentioned in the text, trials of lay members for moral or legal causes were tried by lay committees of laymen, with appeal to the Annual conference, of which there were so few that the writer can recall but one such case in his entire experience.



That the reconstructed Des Moines conference was equally zealous in keeping its record clean is evident from the thirty-nine cases of ministerial discipline occurring in the years 1873-1900. A number of these seem to have been regarded as of slight importance, since they were dismissed without trial as in two instances, several years apart, in each of which a presiding elder and one of his circuit preachers preferred charges against one another. Whatever the merits of either case, the higher officials went on their way as before, while both circuit riders dropped out of the ranks. Several cases referred to presiding elders for investigation are mentioned no more, proving of little consequence or being settled out of court.

A certain supernumerary minister who engaged in secular business, was twice arraigned on charges of misconduct therein, was acquitted both times of intentional wrong-doing, but in the second instance was severely censured for careless methods and inaccurate account keeping. Another in the active relation, accused of dishonesty in a business transaction was likewise acquitted of unlawful intent, but sternly rebuked for irresponsible language and questionable behavior. Two, accused of imprudent conduct asked for and were granted locations rather than go to trial, one of whom while in that status did yeoman work in the Anti-Saloon League, and upon a retraction by the original complainants, was re-admitted and walked worthily to the end of his life.

The longest drawn out of all such cases was that of the minister already mentioned in these articles as guilty of illegal voting in the election of General conference delegates. He was arraigned, convicted and sentenced to suspension from the ministry for a year. On appeal he secured an order for rehearing; was convicted the second time and deposed from the ministry and again took an appeal, once more was granted a new trial, in which he brought charges of false testimony against the prosecuting witnesses, who after careful inquiry were exonerated, while the culprit was expelled from the ministry and membership of the church. Thirteen years subsequent

to this last occurrence, he once more came before Des Moines conference with such confession and contrition as to win restoration of parchments and membership and a transfer elsewhere, and in the remaining years of his life there did the excellent work of which he had shown himself capable in the earlier days of his ministry.

Of clergymen brought to trial under church law, twelve were adjudged guiltless; four withdrew under charges; and fourteen were duly convicted—one of them twice—of which number eight were sentenced to expulsion, and six were suspended from the ministry for one year. Aside from the one experience given above, no appellant ever obtained a new trial, and in only two instances were sentences of the select number reversed; one of these undoubtedly was a miscarriage of justice, for by it a minister who had been convicted of imprudent and unchristian conduct and suspended for a year, was reinstated in good standing, and continued for a dozen years longer in leading pulpits, until confronted with complaints so well sustained that he did not even attempt a defense; and was finally expelled. In the other instance a grievous wrong was posthumously righted as far as might be by the court of appeals. A faithful minister, falsely accused of disgusting indecencies, through personal spite was expelled from the church, appealed the decision, but died of nervous prostration before the Judicial conference met. However his friends carried the case up to the next General conference which ordered a post mortem review of the case, in which the dead man's name was cleared of reproach, and his widow restored to her rightful place as a conference claimant.

The only arraignment of a member of this conference in the secular courts has been already mentioned in the pages relating to the temperance movement, and the verdict rendered was so universally approved by all right-minded people, that the only notice given it by the conference was to publish a calm and impartial review of the entire affair in the annual minutes. That some ungodly clergymen were permitted to avoid exposure by removing

from among us was probably true, but the foregoing analysis as compared with the records of public administration of justice, will clear Des Moines conference of any suspicion of unfaithful dealing with its guilty members. Toward the century end less public modes of dealing with ministerial offenders began to obtain.

### VICTORIOUS IN LEADERSHIP

An appraisal of ministerial accessions will close this section of our narrative, and since it would be impossible to fairly present all the hundreds of candidates received on trial or by transfer, selections herein of the best known and most prominent must suffice to sufficiently characterize the quality of all. Much of the leadership of this period has been already evaluated, calling for no repetition, while many entering the field within this era did not come into their own until after 1900, and must await future recognition for their laurels.

Two worthy brethren coming into the conference by transfer in 1873 made their mark in other than great churches. The Rev. Daniel McIntyre, from Indiana conference, gravitated into money raising, first for Simpson college, then for the Preacher's Aid society, both of which profited greatly from his exertions.

His just and discerning mind made him especially useful on trial committees and commissions handling difficult problems. To me his greatest service was contained in his farewell speech when asking retirement, he announced:

I am going home to Osceola to be a good superannuated Methodist preacher. I will attend church, class and prayer meetings and back up my pastor in every way I can. If people come to me for weddings I will send them to him, and the only funeral sermon I will ever preach will be that of Father Wishard who led me to Christ in a Christmas eve revival when I was a 'teen aged boy.

Father McIntyre preceded his spiritual father to the grave; his knowledge of people failed him at the last, till he scarcely knew his own wife, but even amidst the shadows he knew Jesus Christ.

The Rev. A. E. Thornbrue, born in Illinois, orphaned in infancy, converted at fifteen, and four years a soldier in the Union army, entered the ministry in 1868, joining the South Kansas conference on trial; was sidetracked three years by partial blindness, recovered, and was received into full membership by Des Moines conference in 1873. His widest parish was his last, the chaplaincy of Iowa Methodist hospital, but all service there or elsewhere was totally eclipsed on the day in Nevada, when he turned toward theology the face of a zealous law student who had just shown the spirit that was in him by going out in the cornfield and winning into his Sunday school class a tough, swearing plow-boy named "Billy" Sunday.

"Homer," said the pastor at Nevada, "God has something better for you than you will find in Fitchpatrick's law office; I want you to fill my appointment at the school house next Sunday afternoon, and see if you can find out what He wants you to do." The youth went and after his congregation were all gone, kneeled down and said, "Lord Jesus Christ, I'll do what you want me to do, and go wherever you send me!" That vow took Homer Stuntz to India, the Philippines, South America; made him missionary secretary and bishop of the Methodist Episcopal church; gave him eight splendid years of episcopal superintendency of the Omaha area—Iowa and Nebraska—"All this and Heaven too", where he and Asahel Thornbrue have long dwelt in loving fellowship.

#### ONE FAMILY'S MARVELOUS RECORD

The session of 1875 received on trial John, youngest of the Harned brothers, a trio of the type that inspire legends. A farmer in Marion county, he was followed the next year by his brother Michael R., a Civil war veteran of the 23rd Iowa infantry, and in 1877 they were joined by their oldest brother, William F., a veteran of twenty-five years ministerial labor in Indiana, one of which was spent as army chaplain, and eight in two presiding elderships. His last parish there was what was



known in conference dialect as a "One Man Church". The dominant individual in this case shall remain nameless for the sake of the lasting benefits he conferred on the church by the right bestowal of his ill-earned wealth. In this charge the Rev. William F. Harned conducted a sweeping revival that brought over five hundred people into the fold, and here he waged successful war against the multi-millionaire boss, who vented his spite in veiled references to the approaching end of the conference year. "Brother ....., " exclaimed the Quaker-born Methodist preacher, "I know exactly what you mean! You intend to see the bishop and presiding elder and tell them that I must move! Now I take great pleasure in telling you that I have consulted the bishops and presiding elders of both conferences and have arranged for a transfer to ..... Iowa, where I will inhale a vastly more wholesome atmosphere than circulates around your money, much of which is badly in need of laundering."

Identical in spirit was the Rev. John Harned's reaction to the vainglorious camp meeting testimony of a parishioner, claiming the very highest attainments in grace possible for humanity. Going to the individual after the service, the pastor inquired, "Have you settled that business difference with your neighbor yet?" referring to a transaction having taken place some time previously. "No, and I'm not going to!" hotly retorted the individual. "Then never give that kind of a testimony again, for every body knows it isn't true."

The Rev. W. F. Harned spent eighteen out of twenty-eight effective years in Iowa in or near Des Moines, and all in leading pulpits until time encroached upon his vigor. The younger brothers never climbed quite so high, perhaps because they started later in life, yet all were successful ministers of the word, efficient revivalists and faithful administrators of their parishes. Together they gave 116 years effective service in the ranks, and supplied feeble charges after retirement.

A nephew, the Rev. Alfred W. Harned, added thirty-five years to the family record. They are chiefly re-

membered however for the inexhaustible store of fun, bubbling out in most unpredictable ways, and frequently at one another's expense, as when "Mike" was assisting John in a protracted meeting was asked to say grace at the Friday dinner, the piece de resistance being the scant remnants of a huge pork roast, on which they had been feeding ever since Sunday. Without a word, Mike seized the platter, strode to the window, dumped its contents into the yard, sat down and proffered the customary devotions. "Brother Michael," protested John mildly, "Just why did you do that?" "Because I couldn't return thanks again for that same old hambone without lying," was the tart rejoinder.

While serving a pastorate in his home town of Columbia, John purchased a furniture stock which included the undertaking equipment for the community. Whereupon he wrote to a very particular ministerial chum: "Tell the brethren that I will bury them all with the greatest of pleasure, at the very lowest cost I can afford, excepting yourself and ..... and ..... (naming two especially intimate friends) whom I expect to charge all the traffic will bear." Called to a burial in a neglected mining community, John Harned, moved with compassion toward those for whose souls no man seemed to care, started preaching there, held a revival, organized the converts into a church, and secured the erection of a neat chapel, which has served that community a whole generation since the founder was taken to his reward. Would you hear more of these tales go over into Marion county, around Columbia and Attica, where their kith and kin abound, and the Harned lore and legend flourishes luxuriously.

Admitted on trial with John Harned in ministerial service came the Rev. Dinsmore Austin, well trained by several pastorates in New Hampshire, and some years of supply work in northern Iowa, where he became known as a strong arm champion of temperance, having by his massive frame and personal valor rescued a brother minister from the hands of drunken lynchers. Austin made

his way into the more important grade of parishes by force of able preaching, plus an overflowing geniality that moved a non-church goer to remark, "That man's laugh is worth five hundred dollars a year to this community," although there is no record that any fraction of said \$500.00 accrued from that source. Ponderously obese in frame, black-bearded and eyebrowed, full and ruddy cheeked, one who saw him for the first time exclaimed, "Why I'd take that man for a saloon keeper rather than a preacher!" Passing to his reward one day preceding the opening of conference in his home town, Jefferson, he was given the only conference funeral of our history, conducted by Bishop Hamilton, assisted by the most notable ministers of our number, and the entire ministerial body walked as mourners behind his casket to the cemetery.

Among twelve admissions on trial in 1878 were the Rev. DeWitt C. Franklin, and the Rev. Augustine W. Armstrong. The former, the last accession to the "Continuing Cabinet" was tall and massive, pontifical in appearance and bearing, although gifted with a gamesome wit that on one occasion floored even Michael R. Harned of whom Franklin borrowed two pennies to buy a postage stamp, and promptly forgot all about it. A month or so passed, and Dr. Franklin received a bulky envelope, endorsed, "Postage Due, 2 Cents", filled with page after page closely written on both sides with reminders, remonstrances, reproofs, and tearful pleadings for immediate payment of said loan, direfully portraying the distressful plight impending over the lender in case of failure to comply. Two days later Harned was notified that a C.O.D. package was awaiting him at the express office, hurried thither, handed over his quarter, and hastened home, speculating as to what kind friend had remembered him thusly. Unwrapping the gift, he found a large shoe box, its contents swathed in covering after covering until the floor was filled with waste papers. At the very core of the wrappings neatly folded in tissue paper, was an old

fashioned two-cent piece nearly as large as a silver quarter dollar, accompanied by a note demanding a receipt in full! Endowed with ability and attractiveness, Dr. Franklin stepped up from grade to grade for twelve years, was appointed to Atlantic district, which he administered effectively for six years and then without an intermission went to Council Bluffs district for another full term in the sub-episcopacy. Making his first round of the new field, he encountered Father Hayes, pastor of a large Catholic parish in Fremont county: "And so you are the new M.E. presiding elder?" queried the priest. "You are not nearly so venerable an appearing person as your predecessor, Dr. Hooker?" Replied the clergyman: "No, but I hope I am fully as religious a man." "That may be, Dr. Franklin," rejoined the Irishman, "But it is well to remember that 'Flesh and blood doth not inherit the kingdom'," and the portly elder hadn't a word to say for himself! Closing these twelve years of district work Dr. Franklin transferred west, and, as I recall, served another district term and two or three prominent pastorates in Columbia river conference, then dropped down the coast and spent his retirement days in Los Angeles, among a large group of former Iowa co-laborers.

The Rev. A. W. Armstrong attained fame as an artistic secretary and competent historian, devoting himself too exclusively to these clerical tasks for satisfactory pastoral labors. People called him indolent, sometimes using a less polite term; but one cannot survey the mass of material he left, the accurately kept biographical records of every Methodist preacher who ever trod Iowa soil from Barton Randle to the latest admission on trial, all brought up to date shortly preceding his decease, and all neatly docketed in script plain as print, without exclaiming: "How on earth could one man find time to do all this?" Moreover, from his facile typewriter issued a number of copies of a manuscript history of Des Moines conference that never reached publication, and accumulations of all sorts, collected from conference journals, church per-



iodicals, local newspapers, and tireless correspondence, intended as source material for a monumental history of Iowa and Dakota Methodism, the whole forming a mass sufficient for an ordinary lifetime task of digesting and properly arranging. There are studies for a partially completed Biography of the M.E. Bishops, a library numbering thousands of volumes, and at least two tons of manuscript sermons, lectures, newspaper files, etc., that went into the waste paper drives; proving our contention that A. W. Armstrong, whatever else he might have been, was not lazy. Left alone by the decease of his companion, his mind became clouded in the later years; returning to his lonely home at a late hour from his last conference session, he collapsed completely, and a Presbyterian minister living nearby found him at sunrise pacing the alley while preaching to unseen congregations. The hastily summoned physician surprised him at the telephone trying to arrange with Ohio parties for the burial of a brother who had passed away several years previously. That final relief from such conditions came speedily was no occasion of sorrow to anyone, and it will be many a long year before we look upon his like in his peculiar field of interest.

Dr. Fletcher Brown joined in the Class of 1879, and to him his farmer father said, "My boy, if you are going to be a preacher you'll never have a dollar! So I am going to save up something for you when your parents don't need it any longer." Himself no wastral Fletcher Brown by the care of the competence thus provided acquired the business experience needed for the money raising career that opened before him.

1880 brought in the Rev. Edmund M. Holmes, son of a pioneer presiding elder, and himself destined to the same rank for nine years, three on Boone and six on Des Moines districts, prior to which Simpson college board of trustees made him the youngest college president in the United States, save for a precocious youth named William A. Quayle, down in Kansas.

Also in 1880 the Rev. Elmer W. McDade, fresh from a Maryland college, entered upon a ministry that likewise led up to district supervision, but better still, developed a measure of pulpit power that kept him usually in his parishes for the full pastoral term until the time limit was removed. Both these men contributed heirs to their ministerial estates; Dr. Merrill J. Holmes has long filled essential official positions with great acceptance, and both of the younger McDades are useful ministers of the word; the elder, itinerating on a wider scale than ordinary has filled pastorates in three states, and served districts in two different conferences. A third name in that class was that of the Rev. George M. Jeffrey, who, devoted to a missionary career, went first to South America with William Taylor's self supporting work; then spent hard and anxious years in Utah during the polygamous regime of Mormonism; and in the infancy of Methodist ministrations to the afflicted was field agent for Chicago hospital.

There were two Williams in the class of 1881, one of whom, surnamed Shipman, alive with crusading zeal, as an Audubon county dry leader, waged successful battle against the forces that had introduced the infamous "Mullet Law" compromise with iniquity into thirty-nine Iowa counties, but never gained another after that defeat. Later on this brother felt called upon to chastise what he considered a letting down of moral standards in conference membership, using methods that made him something of a thorn in the flesh, yet served to maintain principles of rectitude among us. The other William, Stevenson by name, Irish born, bred and blunt, came from the carpenter's bench and moved up from an obscure charge, where he built his own parsonage, to ever more prominent places, and several conference interests as statistician and secretary, until the presiding eldership opened for him; after which, along with his layman brother John, was active on the board of stewards; the layman until death, and William as treasurer for eight years after retirement terminated his membership on the board.

## THREE EXCEPTIONAL LEADERS

If presiding eldership constitutes greatness, three such "greats" presented themselves on trial in 1882, all three possessing elements of superior quality, aside from mere official distinction. These were the Reverends William B. Thompson, James H. Sensency and Amos E. Griffith. The three had much in common; all were blessed with appreciative, useful and devoutly minded wives; all with force of pulpit and pastoral ability above the ordinary had ministered to a number of the foremost churches in the conference, of which Wesley church, Des Moines was the most prominent, where they served terms in close sequence. All three sat in the General conference of 1904, Thompson at the head of the conference delegation and the others as alternates. They were in the cabinet together, superintending respectively, Thompson the Chariton, Sensency the Des Moines and Griffith the Council Bluffs districts. The two former bore the reputation of depths and heights of spiritual attainment, so graciously presented and so coupled with hard study and persistent application to pastoral duties as to overcome the handicap of limited youthful educational privileges, sufficiently to carry them from minor rural circuits to the levels already mentioned. While not yet advanced in age they died within four months of each other, after long and painful illnesses. Entering the ministry with a college degree, Dr. Griffith began in a first-class appointment and held his own steadily; as truly religious as his classmates, his chief asset was a calm suavity of spirit that carried him successfully through a musical eruption in one of his leading parishes, so virulent that it got into the Chicago dailies. As his principal contributions to conference prosperity and growth were made in the present century, we defer full appraisal until later.

The Reverends Joseph B. Harris, Lewis B. Wickersham, William G. Hohenshelt and Elmer E. Ilgenfritz of the class of 1883 distinguished themselves in various ways, but first of all by continuity of pastoral service.

Six years after their admission on trial, this writer listened in enviously on their discussion of the two full terms, under the three year rule, they were then completing; and, as the five year regime was then in vogue, they all went in on that just as a matter of course. Harris, cadaverous in face, frail in physique and health, died first of the group. He served several first class churches, and was for a while president of Simpson college; of which institution Wickersham was field agent for several years. Then Harris slipped into the Chautauqua system, and finally over the unanimous protest of the conference, asked for a location that he might devote himself to the lecture platform. The other two attained district rank, returned to the pastorate after a full term each, and passed on, Ilgenfritz dying in the harness and Hohenshelt soon after retirement with broken health.

Two transfers of 1884 claim attention. The Rev. John F. St. Clair, from Indiana, was probably the ablest member of Des Moines conference who never was appointed to a district, nor elected to General conference, although fully capable of either responsibility. Of more value to the church and humanity than either distinction was the unknown number of conversions attending his regular Sabbath day services, and prouder monument than any office holding is the Hospital whose finances he first managed. Then he became financial assistant to Bishop Stuntz, in which capacity he dedicated churches, planned building campaigns, launched church budgets; but passing away in the midst of such labors.

The Rev. William W. Ramsey came from Kansas; colossal in form, although of but moderate ability either as preacher or administrator. He was appointed presiding elder of Boone district as it was rumored, because of his imposing appearance, by a bishop who was graciously favored by kind Providence in the same manner. After completing his term, when the Rev. W. T. Smith was elected missionary secretary, Dr. Ramsey was assigned to fill out his unexpired year on Creston district, and then placed on Atlantic district, from which he resigned after three



years and took supernumerary relations to better care for an afflicted wife, who outlived him a quarter of a century.

1885 brought in as special transfer from Minneapolis to First church, Des Moines, Dr. Emory Miller, the deepest thinker and most powerful pulpit orator ever on our rolls. He had already achieved distinction in Iowa, St. Louis, Upper Iowa and Minnesota conferences, to which he added fame as author of "The Evolution of Love", a work commanding the admiration of William E. Gladstone and other great British minds. So void was Dr. Miller of theatricalism, that when moving into Iowa City to assume the pastorate in that center of early Iowa culture, the family cow balked at following the wagon into the water, Dr. Miller, whom the petted creature would follow anywhere, led her across Iowa river, wading waist deep in the stream. As an executive both Dubuque and Des Moines districts prospered under his superintendency, even if the latter did suffer in personnel from the predatory tactics of more astute members of the "Continuing Cabinet" who suavely diverted preachers to other districts, while Dr. Miller was vainly looking up the standing of the exchanges proffered as replacements. Facing the men on the train after conference adjournment, the bereft presiding elder exclaimed, as he scanned a printed list of the appointments, "I will not say that there was a conspiracy between you two men to rob my district of its ablest preachers, but this list reads exactly as though there had been such a scheme<sup>10</sup>!" Of generous instincts, and himself addicted to the discredited tobacco habit, Dr. Miller was a ready defense attorney for offending clergymen, and entirely too much given to harsh reflection upon the attitude of those whose sense of justice was more rigid than his own. Having enjoyed all honors save the very highest, that his denomination could bestow, at the last quadrennial election before his retirement, Dr. Miller withdrew his name from consideration as delegate to General conference, saying kindly to his

<sup>10</sup>This episode was related to the writer with considerable glee by one of the alleged "conspirators."

friends, "I have had my day, and there are worthy younger men who can render abler service; thanking you all for the many favors heaped upon me in the past, please do not vote for me any more." Nor did he, if memory serves me aright, ever again participate in conference discussions.

The Rev. Albert H. Collins came from Missouri at the same time as did Dr. Miller. He was a plain hardworking pastor and earnest preacher of the Word. After a sufficient round of higher class pastorates he attained district rank; as did another transfer of the same year, who shall remain unnamed; a man of brilliant mind, sarcastic in thought and word, who while a presiding elder, fell under a moral and mental cloud, and ended his days in a tragic accident.

1889 should have brought in an accretion of talent, for eight transfers were received from areas dispersed from Arkansas to New York; but of the eight the Rev. Charles J. English alone achieved eminence, and that was in the more appreciative climate of his native Missouri. While of seven admitted on trial William A. Main was the only one deserving a halo, for as missionary, missionary superintendent, and college president, he made church history in China for half a lifetime; but Des Moines conference knew of him only as we read of him in the church papers. The least gifted preacher of the seven was the only district executive among us, and he served two districts, doing the job well. Four others tarried here more or less briefly, then sought more promising fields. Of the abilities of the seventh, the readers of these sketches can judge more impartially than the sole survivor of the group, who is here portraying the recollections of an epoch fast slipping away from human memory.

By way of compensation 1890 added two names of fair repute to our numbers, and started one to fame and eminence elsewhere. The Rev. Benjamin F. Miller and Reuben E. Shaw were able preachers and excellent district administrators, the latter serving two districts in this

capacity. The Rev. John W. Robinson travelled a very minor circuit for one year, was then left without appointment to attend school, and in 1892, was as a probationer of the second year transferred to the North India conference, where he came into his own, and we knew of his promotions as we read in the church papers, until after many years, at Indianola where he was received on trial. Bishop John W. Robinson of India (retired) greeted the few survivors of those who first welcomed him into our ranks.

Of half a dozen coming to us in the closing decade of the nineteenth century, who achieved district headship, only the Rev. Willis H. Cable is now living, and he with the others was not advanced to that position until after 1900. We will dismiss the names of such others as joined us during those years with few exceptions as being "Good men and full of the Holy Ghost", adding that most of them now "rest from their labors and their works do follow them;" leaving the narrator lonely for the touch of vanished hands, and the sound of once familiar voices.

#### EXTENSION OF PASTORAL TERMS

There remains one marked modification of old time Methodist polity enacted during the epoch covered in this article that should be treated and its results noted. This was the extension of the pastoral term from three to five years, simultaneous with which the presiding eldership term was lengthened from four years to six. This change took place in 1888, and continued until 1900, when the limit upon pastoral re-appointment to the same charge was abolished, without affecting the district term.

Reactions to the change of 1888 were first felt in the official life of Des Moines conference, three presiding elders whose terms were closing automatically being continued, and the six-year district term so regularly observed thereafter, that any curtailment was likely to occasion remark, and was sometimes attended by elaborate episcopal explanations. But it was not so with

parish pastors, for of ten who were completing three-year terms at that time, but one was re-appointed for the fourth year, the Rev. David Shenton, who was continued for the fifth year in a not very important parish. 1899 witnessed but two four-year appointments, both of which were also continued for the fifth.

Gaining a little favor the new regime produced five five-year appointments in 1891 and an equal number in 1892; there were six such in 1896, but from then on they decreased until in 1900, with the time limit abolished, but one preacher was assigned for a fifth year. It was not until 1906 did any charge in this conference seem to discover what had been done in 1900. The four-year appointments fared a little better, there being twelve such in 1895; but then a dwindle set in and in 1900 only three were so assigned. Altogether during the twelve years of the operation of the lengthened pastoral term, there were seventy-two four-year appointments, thirty-five of which became five-year terms; three of these were repeats, that is three preachers enjoyed two such terms, leaving thirty-two ministers, less than one-sixth of our total number who attained that distinction. Of the thirty-seven four-year appointments, a few were filled by "five-year men" either before or after their full term records; so that in all considerably less than one-fourth of the conference membership experienced any benefit from the change. Indeed, rather the reverse, for whether preachers were seeking ideal parishes and parishes ideal pastors, or for some other cause, instead of the majority moving into the three-year bracket, as had been confidently predicted, the number of one-year pastorates multiplied until the situation closely resembled that of the primitive two-year pastoral limit when three-fourths of the ministers moved every year<sup>11</sup>.

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<sup>11</sup>During the years 1860-63, in western Iowa under the two-year limit there were forty-one two-year pastorates, and one hundred and fifteen of a single year; at the close of the first year of the unlimited pastoral term the following pastoral terms were completed: one of five years; three of four; eighteen of three; seventy-three of two, and one hundred and three of one year. Average period of service in same parish, 1863-7 one year, three months, six days; 1900-1901, one year, seven months, sixteen days.



Moreover, although the arguments favoring the time extension dwelt principally upon the hardship and injustice imposed upon ministers of outstanding abilities, and churches of great numbers and influence, in compelling them to dissolve partnership "when the clock struck three", so far was this from attending its operation in this conference that three humble local preacher "supplies" appeared among the thirty-two five-year men, to whom we may add a raw youth, just received on trial, who by his own admission went out with but one prepared sermon in his repertoire, going to a most difficult field, where a rival church, having a pastor likeminded with his flock, seemed to consider the coming of the totally inexperienced boy preacher, as affording a golden opportunity for sweeping the Methodist church clear off the map<sup>12</sup>. Of the twenty-eight other five-year pastors about equal numbers were in the highly-gifted middle class and less able ranks; and the parishes they served were as widely dispersed from the highest to the lowest grades as respects salaries paid and advantages offered their incumbants. Whether results similar to the foregoing featured this new departure elsewhere could only be determined by those familiar with conditions. This represents the reactions of the Des Moines conference to the change in denominational polity.

<sup>12</sup>Such occurrences were rare, although denominational competition was keen in most places, the relations between members of various churches being cordial as a rule, and ministerial colleagues generally good friends. In this particular case the rival church was largely composed of former Methodists, most of whom had changed allegiance because of personal differences with associates; the church they joined was one of the largest of that denomination in the state, the pastor in consequence one of their ablest preachers. That the "boy preacher" was equal to the situation is evidenced by the five-year stay; with the further demonstration that when, after a few years' interval the writer was appointed to that parish, the church feud had cooled off quite noticeably and the same minister proved a very agreeable neighbor.

## EDITOR WILLIAMS RETIRES

Curator Ora Williams, of the Iowa State Department of History and Archives, who also has served as editor of THE ANNALS OF IOWA from March 1939 to the present issue, resigned at the beginning of the year.

Not only has he edited the department publication with ability and painstaking effort, but during these years articles of his own almost without number have graced its pages. His retirement and removal to Decatur, Georgia, to be near his daughters and their families, leaves the staff free to display a late portrait in this issue of THE ANNALS, at the close of his service as its editor.

In his letter of resignation written in November last to the Trustees of the department Mr. Williams said:

I regret the necessity has arisen that I should inform you of my intent to retire from the position of curator.

I sincerely thank you and scores of others for the grand opportunity that has been mine to carry on and advance a work that I have long regarded as of first importance to Iowa. Results of the work unexpectedly thrust upon me nearly eight years ago are fully shown in the four published biennial reports of the department.

The immense task of setting in order the state records and making them available for use has been completed, so far as possible until the state builds an archives building. There has been real advance made in the arrangement of the private archives, the enlargement of the historical library, the protection of the vast newspaper files, the care of the census and other records, and the betterment of the educational facilities of the state museum and the state portrait gallery.

The heavy responsibility imposed by the war has been fully met. A high standard has been kept in editing THE ANNALS OF IOWA. Assistance has been given to the move for proper celebration of Iowa's Centennial year. Attention has been given to the thousands of visitors and research workers, and the whole department has been placed on a plane of high efficiency by the devoted service of a splendid staff of competent helpers.

I feel that I can now, better than at any other time, turn over the work to younger hands with assurance that the department is functioning well in every one of its many divisions. There is on my desk a large amount of work unfinished for lack of time and strength, and it is my intent, if agreeable to the administration, to continue my interest and complete such writing and other tasks in accordance with a life-time of planning and preparation.

# ANNALS OF IOWA

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## EDITORIAL DEPARTMENT

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### BLESSED MEMORY OF IOWA

Georgia, the Empire state of the old South, proud of its progress and jealous of cherished traditions; boastful of stability and sureness, yet boiling over with political ferment; shying from midland associations, but not quite willing to remain of the deep south; rural life moving along in the tempo of the forgotten past; Atlanta, the capital, throbbing with the best of everything, is a goodly place to rest and think in retirement. On the map the road is long and crooked; but in this era the thousand miles from the capital city of Iowa is quickly covered. Along the way the bedraggled villages and pine-covered hills suggest history and romance.

A long, long march the General took,  
From Atlanta to the distant sea;  
But he left a pleasant Georgia nook,  
A goodly resting place for me.

After all, in these later days, the capital of Iowa is not so far from the capital of Georgia, and life is pretty much the same wherever the stars and stripes touch the breezes. Rolling along between the fields of the Corn belt, over the bluegrass that covers the coal beds, taking the tortuous trail over the Tennessee mountains, noting the fluttering of cotton fabrics by the high roadside through the piney country—an Iowan's thoughts turn back and rest far away.

Iowa, my Iowa, with acres of gold,  
Fields of abundance, row upon row,  
Iowa, free Iowa, just a century old,  
Soon will it rise from its blanket of snow,  
A song for Iowa.

It is Christmas time and a new year dawning. The vines at my window are covered with green leaves and tiny blossoms peep from the shrubbery in the yard. I

miss the brown fields and the fat herds and the hedge-rows. In my voluntary exile I hope I shall never lose interest in all that pertains to the welfare of the grand and glorious Hawkeye state. It was my privilege to have witnessed the passing of the last of the stage coaches and the coming of the first of the "iron-horses," to have travelled on the last of the river steamboats, and to have "spelled down" the biggest of the boys in a one-room McGuffey seminary of learning. I am glad that I lived that life, just as it was, in the days of unfoldment of one of the grandest states of the union. I will not pass that way again, but I shall not forget.

It is well to have lived in this world, the very best I recollect ever to have lived in; good, too, to have been born in Iowa, than which there is no better place on earth to know freedom; good to have known not a dozen but a thousand people who are rightly proud of their inheritance and are gladly contributing to the welfare of the world. I may not be happy in retirement, but will be contented, and perhaps busy. Best of all will be my recollection of Iowa, of Iowa people, of Iowa friends.

O.W.

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The series of articles appearing in THE ANNALS the past three years from the pen of the Rev. R. E. Harvey, historian of the Des Moines conference of the Methodist church, have contained a wealth of rare incidents and information relating to the growth and movements of Methodism in Iowa. Another such article appears in this issue and embraces a recital of the personalities and characteristics of the stalwart group of early Iowa preachers and district superintendents who pass in review. All readers of THE ANNALS may not have immediate interest in these articles, but they constitute a most valuable addition to historical data available covering the early days of Iowa Methodism and the men who had part in the work so valiently and conscientiously performed.



## NOTABLE DEATHS

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GEORGE SABIN GIBBS, major general U. S. Army (retired), and business executive, died January 8, 1947, at Miami, Florida; born December 14, 1875, at Harlan, Iowa; graduated from the Harlan high school in 1892, from the State University of Iowa in 1897, taking his master's degree in 1901. Beginning his extended military service as a private in the U. S. army, later became a sergeant, then first lieutenant, signal officer, U. S. volunteers in the Philippine campaign in the Spanish-American war and during the Philippine insurrection. While a sergeant in the signal corps, he was cited for gallantry in action against the Spanish forces at Manilla, in August, 1898, participating in twenty-eight engagements, or skirmishes, between August and December, 1899. In February 1901, he was appointed a first lieutenant in the signal corps of the U. S. regular army.

From 1901 to 1903 he was sent to Alaska, where he explored on snowshoes and with dog team three hundred miles of the Tanana river, completing over seven hundred miles of military telegraph lines in the Yukon and Tanana valleys. Returning to the United States he was stationed at various military posts in the office of the Chief signal officer.

He was awarded the following citations and decorations: War Dept. citation for gallantry in action at Manilla, August 13, 1898; Commander of the Order of the Crown (Belgian); Commander of the Order of St. Michael and St. George (British); Commander of the Order of the Crown (Italian); and Officer of the Legion of Honor (French).

In October 1931, he was elected president of the Postal Telegraph Cable company, with headquarters in New York City. He became vice-president of the International Telephone and Telegraph corporation, in charge of its telegraph, cable and radio communications. At the date of his assumption of the duties of this office he was warmly commended in a letter to him for his long and faithful military service by General Douglas McArthur, chief of staff of the U. S. army.

Since 1943 he has been a director and vice-chairman of the Federal Telephone and Radio corporation, I. T. & T. manufacturing affiliate.

Three sons of Major General Gibbs served in World War II, one of them was commander of a cruiser that saw active combat service at Sicily and another, a colonel of field artillery, seriously wounded in action in Africa.

In 1906, General Gibbs, then a captain, saw service in Cuba with a signal corps company, later commanding signal corps companies at various posts in the U. S., and was at one time department signal officer in Hawaii. When trouble arose on the Mexican border in July, 1916, he was ordered to El Paso.

Upon the outbreak of World War I, he was ordered to service at Washington, D. C., in the office of the chief signal officer, and in September, 1917, he was ordered to France, given a temporary rank of colonel and later brigadier general, serving as assistant to the chief signal officer of the American Expeditionary Forces. In December, 1917, he was an observer with the British First Army, and later saw service in the Aisne-Marne and Meuse-Argonne offensives of the American forces.

Beginning in May, 1922, and until June, 1923, he was detailed as executive officer to the assistant secretary of war, in which detail he was ordered to temporary duty at The Hague, Holland, as assistant military advisor to John Bassett Moore, then attending the commission of jurists to consider revision of the rules of war. In 1924 he supervised completion of the Ketchikan-Seward cable in Alaskan waters. On January 9, 1928, he was appointed chief signal officer of the army with the rank of major general, and on June 30, 1931, he retired from the active list of the army, after thirty-two years of continuous service, being one of two or three men who rose from service as a private to the rank of major general in the American army.

He married the former Ruth Annis Hobby on October 9, 1899, and they had four children, Mrs. George K. Perkins, Robert H., George W. and David P. Gibbs, the last three being officers in the armed services.—Ed. S. White.

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EARL E. MAY, seedman, nurseryman and broadcaster, of Shendoah, Iowa, died in St. Mary's hospital, Duluth, Minnesota, December 18, 1946; born on a ranch near Hayes Center, Nebraska, March 21, 1888, the son of Richard May and Rosa Ernest May, pioneers; graduated from the Hayes Center high school in 1906; taught a rural school near Wauneta, Nebraska, entered the normal college at Fremont, Nebraska, completing the course in 1910, when he became principal of Hayes Center high school; entered University of Michigan law school, but in 1913, his junior year, was cut short by the illness of his father and he returned home to Hayes Center again becoming principal of the high school there; later entered the University of Nebraska and received his LL.B. degree in 1915; also received an honorary degree from Tarkio college in 1938; the practice of law not appealing to him, and having traveled for the

D. M. Ferry Seed company in Michigan, Ohio, Kentucky, Tennessee, West Virginia and North Carolina, he located in Shenandoah with the Mount Arbor nurseries, and in 1918 established the seed and nursery business bearing his name; married Gertrude Frances Welch June 8, 1916, daughter of E. S. Welch, Shenandoah nurseryman, and they have two children, Mrs. J. D. Rankin, Jr., of Shenandoah, and Edward Welch May, associated with his father in business which has 30 nursery and seed stores in Iowa, Nebraska and Minnesota; in 1924 first explored the possibilities of radio as a means of education and publicity, first presenting a special program through an Omaha station, from a studio in Shenandoah by remote control; then established KMA in August, 1925, which became one of the most popular broadcasting stations in the middle west; with his wife donated land for a city park and also with Mrs. May and her father bought and gave the Southmoreland country club to the American Legion as a community recreation center; was always aggressive in community enterprises and served as chairman of the Hand Hospital trustees for more than twenty-five years and a member of the park board many years; served many nurserymen's associations as an officer, including the presidency of the American Association of Nurserymen, a member of the bar association in both Iowa and Nebraska; held many local positions of honor and was a past president of the Shenandoah chamber of commerce; a member also of Masonic bodies and was widely traveled; interested intensively in agricultural experimental station at Iowa State college at Ames, Iowa; assisting in the introduction of new varieties of legumes, oats and hybrid seed corn; made possible the establishment in Guatamala the experimental station by Iowa State college by a grant of \$75,000.00 and by subsequent liberal grants which he made annually.

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WILLIAM E. G. SAUNDERS, banker, soldier and legislator, died at Altadena, California, January 16, 1947; born in Blairgowrie, Scotland, in 1865; came to America in 1882; lived four years in New Mexico and located at Emmetsburg, Iowa in 1886; associated with the old Scottish-American Land Company, and was one of its agents in northwest Iowa; became captain of Old Company K, Emmetsburg's Iowa National Guard unit; served as quartermaster of the 52nd Iowa Volunteer Infantry during the Spanish-American war; became president of the former Commercial bank at Emmetsburg before it was absorbed by the First National Bank, and was a director of the latter bank; served the state banking department as a bank receiver; a member of Fortieth, Fortieth extra, Forty-first, Forty-second and Forty-second extra sessions of the Iowa House of Representatives; always an active and energetic civic-

mindful citizen, influential in his section of the state; after retirement from business removed to California, where three sons are living—George, a Los Angeles banker, Gordon, a lawyer there, Ewart, residing at San Mateo, and the only daughter, Mrs. William del Valle (Vina Saunders), has been in California with her family, but soon will remove to Seattle, Washington.

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SETH BENJAMIN DURANT, farmer, teacher and legislator, died at his home in Madison township, Hancock county, Iowa, January 22, 1947; born in Madison township just west of the township school, within one-half mile of the present home place, January 9, 1873, of pioneer parents, John and Matilda Durant; educated in the rural schools and at Garner business college; at age of seventeen took the teacher's examination and was given a certificate to teach, which he followed for twelve years; united in marriage to Edith A. Howland, of Madison township, November 5, 1902, and to them were born two daughters, Doris and Velma, and two sons were adopted, Donald and Duane Leo; continued upon the farm since 1903, and assisted in sponsoring a rural telephone line, a farmer's co-operative elevator, the Farm Bureau and the Farmer's Mutual telephone company; energetic and active in community affairs; served as a member of the Iowa House of Representatives in the Thirty-sixth General Assembly, the Forty-fourth, Forty-fifth and Forty-fifth extra sessions; served as school treasurer twenty years, chairman of the official board of the Calvary Baptist church at Forest City, Iowa, and as an officer or director of numerous local organizations.

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JOHN M. RAMSEY, publisher and legislator, died February 23, 1944, at Clarksville, Iowa; born February 25, 1869 at Clarksville, residing there his entire life; educated in the local schools, graduated from the high school and a private college; learned the printer's trade early in life, and almost continuously since had been connected with the *Clarksville Star*, of which he had long been the publisher; served as town clerk, assessor, and Butler county treasurer; was senator from the Thirty-ninth Iowa district consisting of Butler and Bremer counties in the Forty-first, Forty-second and Forty-second extra sessions; also was a member of the House of Representatives from Butler county in the Thirty-ninth, Fortieth and Fortieth extra sessions; at time of death was serving as justice of the peace at Clarksville; married to Della Shafer September 30, 1893 and at time of death was divorced, with two daughters surviving, Mrs. Gay Jackson of Clarksville and Mrs. Lavon Anderson of Des Moines, and two sons preceding the father in death; a member of the Presbyterian church and of the Knights of Pythias and Odd Fellow orders.



CHARLES E. CAMPBELL, lawyer and insurance executive, died at West Des Moines, Iowa, January 4, 1947; born at Newton, Iowa, July 10, 1860; graduated from the law school of the State University of Iowa in 1886 and began the practice of law in Des Moines; became interested in the fire insurance business and controlled the Capital Insurance company, Des Moines, for many years until 1913, when it was reinsured by the Great American Insurance company, and he continued as local manager for the latter company in Des Moines until 1924; active in municipal affairs and served as a member of the board of public works; removed to California in 1926 and returned to Des Moines in August, 1946, since which time he had been in declining health; a member of Plymouth Congregational church and is survived by two daughters, Mrs. Morton Holliday of Des Moines, and Mrs. Frank Kranner of Lakeport, Cal., two sisters, Mrs. J. M. Galusha, of Des Moines, and Mrs. Morton Macartney, of Arlington, Va.; a brother, Everett K. Campbell, of Kansas City, Mo., and six grandchildren.

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FRANK GILMAN PIERCE, organizer and for 47 years the secretary of the Iowa League of Municipalities, died at Marshalltown, Iowa, January 23, 1947; born at Earlville, Iowa, December 7, 1868, the son of William Pierce and Martha Jane Moore, the family moving to Marshalltown two years later, where he lived continuously until his death; graduated from the Marshalltown high school in 1886; taught rural school and later entered the State University of Iowa, graduating in 1892; became mayor of Marshalltown in 1895; married Nellie Loree of Marshalltown in 1899 who survives him; active in municipal affairs and state political movements all his life; engaged in a local insurance agency and as an officer of the League of Municipalities established its official publication which he edited; a man of positive and unyielding characteristics and refused to surrender his office when defeated at a recent annual meeting of the state organization, but finally lost the contest in the courts; a member of the Congregational church, the Masons, Elks, Knights of Pythias, Redmen and the Rotary club.

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HAROLD E. FELTON, legislator and businessman, died at Des Moines, Iowa, December 7, 1946; born in New Virginia, Warren county, Iowa, November 11, 1890; the son of Z. T. and Sara Felton; educated in the New Virginia schools; married Velda Frederick of New Virginia, March 24, 1913; engaged in grain and feed manufacturing business at Indianola; chairman Warren county Republican committee ten years; member of Iowa state Republican committee from seventh district in 1930; served as a member of the Iowa Board of Control of state institutions from 1931 to 1939; a member of the Iowa House of Representatives from 1941 to 1946

and speaker of the house in the 1945 session; a member of the Methodist church, Rotary club and a thirty-second degree Mason; survived by his wife, three sons and one daughter, with one son also deceased.

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ELBERT STORER, insurance executive, died at St. Petersburg, Florida, May 25, 1946, where he had resided the past four years; born in 1876; graduated from Still College of Osteopathy in Des Moines, Iowa, and practiced osteopathy in Mankato, Minnesota, and Waterloo, Iowa, five years; entered the life insurance business in 1910 and was general agent for the Bankers Life Company, of Des Moines, in the Indiana area for twenty years in Indianapolis, retiring in 1934; served as president of the Indiana Life Underwriter's association, a member of the National Chapter-chartered Life Underwriters of ACLU, the Indiana Society of Sons of the American Revolution, a member of the American Genealogy Institute, the New England Historic and Genealogical Society, and the New Jersey Historical Society; survived by a son, Horace E. Storer, of Indianapolis, and a half-brother and a half-sister.

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CHARLES L. GUNDERSON, banker and legislator, died at Rolfe, Iowa, December 31, 1946; born in Wisconsin, October 13, 1859; educated in the common schools of that state; removed to Iowa in 1881 and located upon a farm in Pocahontas county; married Dena Christensen of Babcoel, Wisconsin, in July 1884, and they have had six children, three sons and three daughters; operated the Rolfe Grain & Milling Company, of which he was president; was one of the organizers of the Pocahontas County Farmers Institute, and president of the Farmers Mutual Insurance company of Pocahontas county; also one of the organizers of the Farmers Elevator company of Pocahontas, and served as its secretary nine years; vice president of the Rolfe State bank; served two terms as representative from his county in the Iowa house of representatives in 1919 and 1921; was a trustee on the board of Buena Vista college; a Republican and a presiding elder of the Presbyterian church.

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WILLIAM J. BEELER, farmer and legislator, died at Winterset, Iowa, January 24, 1947; born in Madison county, Iowa, April 29, 1875; educated in the public schools; married to Hallie Deardorff June 12, 1901 who survives him; resided in Winterset since 1920, his son Donald, a graduate of Iowa State college, now operating the farm; served as state representative in 1939 and 1941; head of the county office of price administration from 1943 to 1946; actively engaged in community welfare, a Republican, a member of the Methodist church, the Masons, Knights of Pythias and the Eastern Star.

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